WORLD CALL

In Congo, As Everywhere— Boys Are Boys
VIRGINIA CLARKE

☆

June, Brides and Mothers-in-Law
MRS. C. H. HAMILTON

☆

What Makes A Missionary?
E. K. HIGDON

☆

JUNE, 1952

☆

Price 20 Cents

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WORLD CALL

International Magazine for Disciples of Christ

The Cover

Few countries have developed kindergartens more extensively than has Japan. The photograph on our cover of a Japanese mother and child standing at the entrance of a Christian kindergarten might have been taken at scores of such institutions in Japan. This photo is by Horace Bristol of Black Star and is especially appropriate for a Children's Day emphasis. Another striking Black Star picture accompanies Mrs. Virginia Clarke's article on the school children of Congo on page 7.

Hidden Answers

1. Where did Disciples of Christ first begin a program of weekday religious education?
2. What Filipino Disciple attended the 1938 World Missionary Conference in Madras, India?
3. In what South American city has a Disciple church expanded its evangelistic and social work?
4. How many qualifications for being a good missionary are listed by Dr. Higdon? What are they?
5. Are churches in Chinese cities reported to be carrying on their work?
6. What Disciple from India is now in U. S. A.? Where will he teach?
7. In what country did a missionary education leader now retiring serve for 24 years? Who succeeds her?

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—First Christian Church, Bloomington, Ind.—Photo by D. Dawson

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Global Highlights

News of the World Through the Eyes of the Church

Psychotherapy Discussed At Ecumenical Institute

GENEVA. — The relationship between psychotherapy and the pastoral ministry was discussed by a group of psychotherapists, psychologists and theologians, meeting at the Ecumenical Institute in Bossey, near Geneva, Switz., Mar. 21 to 27. Stress was laid on the need for a more positive attitude on the part of priest and pastor towards modern psychotherapeutic methods, insofar as they are practiced by serious workers with a genuine respect for the human individual.

It was emphasized still more strongly that in the future the clergy must be more effectively trained for their pastoral work, and that a certain knowledge of psychology is indispensable.

The United States and Sweden, it was pointed out, had opened up new paths in this field.

Rome Clergy Journal Condemns Psychoanalysis

ROME. (RNS). — The use of psychoanalysis was condemned as a "grave sin" in an article published in the *Bulletin* of the Catholic clergy of Rome.

"The psychoanalytical method," the *Bulletin* said, "can easily become a school of corruption. It is difficult to excuse from mortal sin those Catholics who, knowing this, voluntarily submit themselves to such methods."

Contending that the cures effected by psychoanalysis have been greatly exaggerated, the *Bulletin* rejected the thesis that there is a similarity between the Sacrament of Penance (Confession) and psychoanalytical interviews.

Special Service Marks UN Anniversary

NEW YORK. (RNS).—Delegates of twenty countries to the United Nations, including Russia, and five representatives of the Secretariat attended a service at Fifth Avenue Presbyterian church here commemorating the seventh anniversary of the organizing conference of the UN in San Francisco on Apr. 25, 1945.

The Russian guest was Alexander Soldatov, senior adviser of the Soviet delegation.

Theme of the service was "Blessed Are the Peacemakers"—words taken from the Sermon on the Mount.

Puerto Rican Constitution Assures Church, State Separation

SAN JUAN, P. R.—The new constitution of Puerto Rico specifies complete separation of church and state and stipulates that no public property or public funds shall be used for the support of denominational schools.

In a statement issued prior to the election, Bishop Charles W. Flint, of the Methodist Church in Washington, D. C., told Governor Luis Munoz-Marin that the religious clauses of the constitution were satisfactory to all the Protestant churches, and added that he has been authorized to speak for the Association of Evangelical Churches of Puerto Rico.

The two Roman Catholic Bishops in Puerto Rico also issued a pre-election statement, expressing qualified approval of the Constitution and urging Roman Catholics to vote according to their own views.

Conant Opposes Public Grants to Church Schools

BOSTON. (RNS). — Public treasury grants to private schools threaten the nation's democratic unity, Dr. James Bryant Conant, president of Harvard University, told 5,000 educators here.

In an address to the regional con-

Ainslie Lecturer Welcomed at Johannesburg

—Photo by Johannesburg *Star*

"Christian Unity and Social Concern" was the subject of the fourth annual Peter Ainslie Memorial Lecture given by the Reverend Dr. Sir George F. MacLeod at the University of Capetown, Capetown, South Africa, on April 1. Previous Ainslie Lectures have been held at Rhodes University, but Rhodes has now arranged for the Lectures to alternate annually among four centers, including Rhodes, Capetown, Natal and the Witwatersrand. Basil Holt, Disciple representative in South Africa, represents the Association for the Promotion of Christian Unity in sponsoring the annual Lecture. Dr. MacLeod, who is well-known as the founder of the Iona Community in Scotland, is seen above (left) upon his arrival in Johannesburg by plane. He is being welcomed at the airport by the Rev. W. H. Kinsey, Presbyterian leader.

vention of the American Association of School Administrators, a department of the National Education Association, he said:

"We do not have, and we have never had, an established church. To my mind, our schools should serve all creeds. The greater the proportion of our youth who attend independent schools, the greater the threat to our democratic unity."

Agree on Expropriation Of Greek Church Lands

ATHENS. (RNS). — An agreement on the expropriation of church lands was worked out here at a conference of high government and church leaders.

It provides that the church will turn over four-fifths of its cultivated and two-thirds of its pasture lands to the state for use by destitute farmers. In return, the church will receive other lands from the state and a cash indemnity to be paid in installments.

Church leaders were successful in securing exemption from seizure for a number of estates, including those in Attica, said to be the most valuable of the church properties, and estates in Greece belonging to the Ecumenical Patriarchate of Istanbul.

North India Union Plan Advances

BOMBAY, INDIA. (RNS). — Representatives of five church bodies in North India, with a total membership of over 2,000,000 agreed upon a tentative plan for union at a conference in Allahabad.

The group comprised delegates from the (Anglican) Church of India, Pakistan, Burma and Ceylon, The Methodist Church of Southern Asia, British Methodist Churches, North India Baptists and the United Church of Northern India and Pakistan, composed of Presbyterians and Congregationalists.

Sitting in on the meeting as observers were representatives of the Disciples of Mid-India (Indian branch of the Disciples of Christ) and the United Presbyterians of the Punjab.

The union plan now will be sent to the individual denominations for approval or revision, a process which is expected to take at least eighteen months.

Special Days

June 1 Pentecost
June 1 Children's Day
June 15 Achievement Day

Report Growing Scripture Demands in Brazil, Japan

NEW YORK. (RNS). — Demands for Scriptures and Testaments in unprecedented numbers were described by the general secretaries of the Brazil and Japan Bible Societies at a luncheon given here in their honor by the American Bible Society.

Ewaldo Alvez of Rio de Janeiro said that "from all corners of Brazil" requests are pouring in for Bibles to be used by people of different social and economic levels, by the armed forces, by hospitals and churches. He related the increased demand to the "rapid progress" of evangelization in Brazil in recent decades.

Ti Miyakoda of Tokyo reported that over 5,000,000 Bibles, Testaments and portions were absorbed in Japan in the first two years after the war, and that hundreds of Bible study classes are now conducted among students, factory workers and war widows.

Catholic Laymen Oppose UMT

TOLEDO, O. (RNS). — Opposition to Universal Military Training because its evils would more than offset the "good its proponents claim," was voiced in a resolution adopted at the 32nd annual meeting of the National Council of Catholic Men here.

Another resolution, which termed freedom of the press "a privilege and responsibility" as well as a right, said: "It is a sad commentary on our times that a substantial segment of the press of our country has been in the vanguard of the march toward secularism, materialism and irreligion."

On the positive side, Catholic men were urged to make a systematic study of Christian ethics in politics and public life. They were asked to demand "proper ethical conduct" from public officials, "as one of the necessary steps in the building of a more moral America."

N. Y. Plan Is Same As Pioneer Disciple Enterprise

NEW YORK.—The New York plan for released time from public schools for religious education recently upheld by the U. S. Supreme Court is on precisely the same basis as that on which Disciples of Christ opened their weekday religious education work in Gary, Ind., nearly forty years ago, according to Robert M. Hopkins here.

Dr. Hopkins, first national religious education executive of the Disciples, said that the pioneer plan of that church was inaugurated after giving consideration to the possibility of use of public school facilities and was based on the conviction that these should not be used. Now head of the Golden Rule Foundation here, Dr. Hopkins feels that recent moves to use school property in weekday religious programs went too far and confused the issue. (See news report on page 8 and editorial on page 6.)

Receives Award

—RNS Photo

Theo L. Beasley, Dallas, Tex., insurance executive, was named by Church Management Magazine to receive its "Layman of the Year" Award, presented at the second annual Washington Pilgrimage of American Churchmen, May 1-4. Mr. Beasley, a member of the Disciples of Christ, was chosen because of outstanding work in East Dallas Christian Church, in the national work of the Disciples of Christ and in the larger ecumenical fellowship.

European Youth Camps And Conferences Announced

GENEVA. (RNS). — A preliminary list of 42 Christian youth camps and conferences to be held in Europe this summer was issued here by the Youth Department of the World Council of Churches.

Twenty of the camps will be held in Great Britain, seven in Germany, three in France, nine in Italy and one each in the Netherlands, Austria and Greece.

In addition to these camps, about 1,000 young people will attend 26 work camps this summer in Europe, Asia and the United States sponsored by the Youth Department of the World Council of Churches.

At each camp the volunteers from many countries will undertake practical construction work designed to

meet a particular human need. Their tasks will range from remodeling a Belgian cloister for use as an old folk's home to digging a drainage canal in Greece that will irrigate 500 hectares of previously fallow land.

Sixteen of this summer's camps will be located in Europe. Two camps in the Saar and the Netherlands will be the first such projects in those areas. Other camps will be held in Austria, Belgium, England, France, Germany, Greece and Italy.

Camps also are scheduled in the United States, Puerto Rico, the Philippines, Thailand, India and Japan.

Library of Congress Gets Rare Manuscript

WASHINGTON, D. C. (RNS). — The Great Bible of Mainz has been given to the Library of Congress here.

Library officials say it is the "greatest single acquisition in the way of a book or manuscript since the library acquired the Gutenberg Bible in 1930." The priceless 15th century illuminated manuscript was presented by Lessing J. Rosenwald of Philadelphia, noted collector and philanthropist.

Actual value of the two-volume vellum Bible is unknown, but experts estimate that it would bring more than $100,000 at a private sale.

Adventists Report Record Contributions

WASHINGTON, D. C. (RNS). — A record $41,086,275 was contributed to church work last year by Seventh-day Adventists in the United States and Canada, it was announced at headquarters of the denomination here.

This figure represents a per capita contribution of slightly over $157. It tops by $5,175,048 the amount given in 1950, the highest previous year.

Higher Court Reverses Church Merger Decision

BROOKLYN, N. Y. — In a 4-1 decision, the Appellate Division of the Supreme Court of New York here reversed a Brooklyn Supreme Court ruling blocking the proposed merger of the Congregational Christian Churches with the Evangelical and Reformed Church.

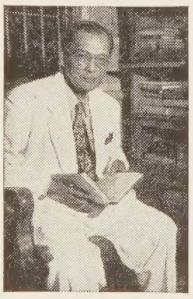
The action was thought at first to clear the way for the union of the two bodies in what would be known as the United Church of Christ with a membership of about 2,000,000. However, notice has been served by the counsel for the Cadman Memorial Congregational Society here, which has sought to block the merger, that the decision will be appealed.

Dr. Douglas Horton, secretary of the General Council of the Congregational Christian Churches, hailed the decision as "a vindication of the rights of religious groups to determine their own affairs without interference by the state." He added that "the decision is in accordance with the views of an overwhelming majority" of the church.

Dr. Horton also expressed appreciation for the *amicus curiae* brief presented to the court on behalf of the International Convention of Disciples of Christ. The Disciples protested that the earlier decision if held valid would prevent any congregationally governed body from joining in a united church, something unthinkable to them with their historic emphasis on unity.

Beneath the Spire

EMLIANO QUIJANO is outstanding Tagalog layman among Disciples of Christ in Philippines . . . became Christian, 1901, in Manila's first Disciple church; now member Paco Church there . . . active lay preacher, has been president of National and Tagalog Conventions of Disciples . . . present treasurer of Tagalog Convention, trustee of Disciples' Church Erection Credit Union . . . served on boards Union College, Union Theological Seminary in Manila; helped write constitution United Church in Philippines . . . Philippine Government sent him to Columbia U., for training in banking; became cashier of Philippine National Bank and when rehabilitation funds became available at end of World War II, he handled home loans. Was delegate to Madras conference, 1938.



Mr. Quijano

* * *

MISS LUCILLE NEAL, daughter of Mr. and Mrs. Charles V. Neal, Orient, Ohio, spent first four months of 1952 in Puerto Rico, living and working on a farm, under International Farm Youth Exchange . . . purpose of exchanging rural youth is to provide common understanding of agricultural methods and principles . . . an Ohio State U. junior, majoring in home economics extension and education, she was reared on 121-acre farm, has been active in Grange, Farm Bureau, and 4-H Club work . . . Ohio representative to 1946 National 4-H Club Convention, having won state achievement award . . . one of two Disciples from United States in group of nine rural youth sent to Puerto Rico . . . she visited several Disciple mission churches in Puerto Rico with Mr. and Mrs. Hugh J. Williams, missionaries.

Miss Neal

* * *

DON. J. VER DUIN, 39, minister of Central Christian Church, Galveston, Tex., since March 15, 1951, was born in Grand Rapids, Mich. . . . holds B. A. degree (1941) from Texas Christian U., and B. D. (1944) from Yale . . . associate minister and religious education director, University Church, Fort Worth, two years; dean of men, T.C.U., three years; pastor, Central Church, Pontiac, Mich., one year; youth minister, Central Church, San Antonio, one year . . . now serves as vice-president of Galveston ministers and Gulf Coast District Convention; adult sponsor, Galveston Christian Youth Council; active leader of Boy Scouts, Jr. Red Cross, Kiwanis Club . . . married wife, Ruth, three years ago . . . favorite reading includes Bible fiction volumes, *Quick*, editorial page of local newspaper, and church press (WORLD CALL's missionary and college reports).

Mr. Ver Duin

—BELL RINGER

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Convention President Resigns

SOME weeks before the opening of the Chicago sessions of the International Convention of Disciples of Christ on May 19, word came that the convention president, Marvin O. Sansbury, of Des Moines, would be unable to attend.

Dr. Sansbury had been in poor health for some months, but with periods of rest had been able to carry on his work as convention president and as pastor of the large University Church of Christ in Des Moines, Iowa. He had given strong leadership to committees planning the Chicago assembly and had taken on many responsibilities not usually accepted by a convention president. On the orders of his physician, he both withdrew from the convention presidency and resigned the pastorate of the University church where he has served since 1939.

Marvin Sansbury is a great soul who has carried to his heart the problems of a large congregation and the concerns of his own communion and of the church universal. Together with his thousands of friends, we wish for him a speedy return to health and well being.

Dr. Sansbury's retirement was followed by the announcement that the opening address at the Chicago convention would be given by Mrs. James D. Wyker, first vice-president.

Disciples and Human Need

NEARLY ten weeks after the close of the observance of the Week of Compassion of the Disciples of Christ $328,471.41 had been remitted by the churches toward a national objective of $500,000. This is a substantial offering but is not enough to meet the needs.

Through the Week of Compassion offerings Disciples help meet physical and spiritual needs in many parts of the world, particularly in areas devastated by war. Through this offering support is given also to a spiritual ministry to men and women in the armed forces, to the work of chaplains and to work in industrial defense communities. Disciples want a worthy part in such a ministry. We hope that the report, which shows the offering receipts definitely behind schedule, will be altered for the better before the books close on June 30. Remittances should be made at once. And of course, churches which for some strange reason did not hear the call of compassion may still have opportunity to share in this effort to meet some of humanity's most urgent needs.

The Right to Unite

THE legal right of the Congregational Christian Churches to unite with the Evangelical and Reformed Church in what they plan to call the United Church of Christ has been upheld in a 4-1 decision of the Appellate Division of the Supreme Court of New York. (See Global Highlights columns.)

The decision was a reversal of an earlier decision in Brooklyn in which Judge Meier Steinbrink upheld a minority group of Congregationalists who opposed the merger and took legal action to stop it after they lost out in the voting.

Opponents of the proposed merger have announced their intention of appealing the recent decision. And so, the litigation may go on from court to court—to the glory and honor of denominational divisiveness!

The logic of the Steinbrink decision—were it permitted to stand—is to deny the right to unite to congregationally organized communions in which the congregations, without surrendering autonomy in local matters, join with other congregations in a larger corporate expression of Christian fellowship.

That would mean that Congregationalists, Baptists and Disciples of Christ could not unite. And the distinctive emphasis of Disciples is upon the necessity of unity and union *with liberty!* One argument against the denial of the right to unite is that congregational bodies *have* already merged. The Congregational Christion Churches were formerly two bodies known to the Census Bureau as Congregational Churches and as Christian Churches. These in our time became one religious communion. The Disciples of Christ earlier came from a merging of two distinct movements associated with the names of Campbell and of Stone.

With their emphasis on individual liberty, it is not easy for Protestants to unite. It is especially difficult for congregationally organized Christians to unite. Too often, both have exercised the right to divide. They must not lose the right to unite.

Unfinished Business in Ohio

TWO recent incidents connected with the interpretation of Ohio law have us puzzled. Of course, we make no claims to being experts on the laws of the Buckeye state, but we are puzzled just the same. We do know that the laws of a state are presumed to express the will of the people of that state. And we believe we have come upon two plain cases involving unequal administration of justice arising out of contradictory interpretations of Ohio law which are not the will of Ohio people.

The unequal justice to which we refer concerns the application of the Ohio inheritance tax to the estates of two Ohio women. One was Margaret A. Shanahan of Fremont who died June 10, 1949. The other was Rose Stephens Rains of Norwood who died April 14, 1951. A decision of the Ohio Sixth District Court of Appeals in April of this year permits the settling of the estate of Miss Shanahan. The estate of Mrs. Rains was settled earlier.

THESE two women had more things in common than their residence in Ohio. Both were deeply religious and both in planning the final disposition of their earthly goods made bequests in keeping with their life-long devotion.

Miss Shanahan was a devout Roman Catholic. Her will ordered her executrix to spend about five-sixths of the estate's residue "for Masses, according to the ritual of the Roman Catholic Church, for the repose of my soul and the souls of my parents" and other members of the family. The Probate Court ruled that this bequest would not be subject to the Ohio inheritance tax. The ruling was appealed by the State but the Court of Appeals has now upheld the earlier ruling that the full bequest of $8,785, without tax, may be used for the Masses, unless of course, the State appeals and wins in the Supreme Court.

Mrs. Rains was the widow of F. M. Rains, a Disciple minister and foreign missions executive. After his death, she was on the editorial staff of WORLD CALL until her retirement in 1937. She was devoted to her church, to the cause of world missions and to the purposes of this "International Magazine of Disciples of Christ" to which she gave years of her life. Her will included a bequest of $2,000 to The United Christian Missionary Society to be held in trust for WORLD CALL. That payment has been made to WORLD CALL—but after a deduction of $128.80 to pay the Ohio inheritance tax.

WE have no desire to go into the question of the law in these two instances. We point out only that each bequest was for a religious purpose dear to the donor's heart. Miss Shanahan wanted Masses said "for the repose of her soul" and the souls of her loved ones. She knew, of course, that this could be accomplished only by paying the bequest to priests of the Roman Catholic Church. And the courts know that, too. Mrs. Rains, being a Protestant, had no interest in Masses. Her act in making this bequest, however, was also that of a deeply religious and consecrated woman who wanted to see a part of what she had saved dedicated to the Christian purposes to which she was committed.

As a matter of simple justice, we are unable to see why a tax should be paid on the bequest of a Disciple made for religious purposes and not paid on a bequest of a Roman Catholic for the religious purpose of saying Masses. The fact that Disciples do not relate the saying of Masses to the "repose of souls" surely should make no difference.

WE are not speaking of law, but of justice. And we are not saying that Ohio should or should not tax bequests made to religious organizations. That is up to the people of Ohio.

We repeat our earlier statement that the laws of a state are presumed to express the will of the people of that state. We do not believe that the people of Ohio intended for their laws to permit any such unequal administration of justice as that pointed out here. They wanted people like Miss Shanahan and Mrs. Rains treated alike. They meant for their laws to provide such people assurance that their final wishes would be carried out on a basis of complete equality. That has not been done. In the courts or in the legislature, the people of Ohio have some unfinished business.

Weekday Religious Education

THE recent 6-4 decision of the United States Supreme Court upholding the constitutionality of the New York released-time religious education program clarifies the conditions under which churches may conduct weekday religious classes. (See news reports on pages 3 and 8.) The 1948 McCollom decision ruled out such instruction on school property and many felt that the decision also forbade public schools from dismissing children for instruction elsewhere even on request of parents. The new ruling makes it clear that this is permitted.

We have two words of caution to church groups planning released-time religious education.

Our first caution is to take care to observe both the spirit and letter of the law. Let there be no effort to get school authorities to *encourage* participation in the religious program. And let no over-zealous teacher do this of his own accord. Play the game. Do not expect the schools to do the work of the church. This would be bad for both and bad for us all.

A second caution is that church people should not imagine that weekday programs solve the problem of religious education. It is easy to overvalue these programs. *They are not enough and they are not substitutes for religious guidance by parents in the home and by the church through the expansion of its regular program in the atmosphere of the church.*

—Belgian Congo Photo by Lennart Nilsson from Black Star

In Congo, As Everywhere—

Boys Are Boys

By MRS. VIRGINIA CLARKE*

THEY'RE little rascals but very lovable, the youngsters in the primary practice school at the Congo Christian Institute, Disciples of Christ school in Bolenge, in Belgian Congo, Africa. They're wiggly, mischievous, fun-loving, always hungry, often threadbare, but so eager and so full of potentialities. They're a challenge!

Even Ingila Bernard, the head teacher, father of four girls, is sometimes at his wit's end. For example, take the day when practically every small boy in the school turned up with an old razor blade in his pocket. A little disagreement over the ball during recreation time caused the blades to flash as tempers grew heated. Firmly Ingila lined up the culprits, raided their fists and pockets and then, growing suspicious, investigated the contents of all the boys' pockets. Fifteen razor blades and half a dozen slingshots were disclosed and were carefully put away in the cupboard until the end of school.

A Congo boy's slingshot is wondrously contrived of a forked stick and a piece of an old rubber tube from his father's bicycle tire. What fun to roam the paths in gangs, slingshots at the ready, bright eyes peeled for an unwary small bird in the trees along the way!

School is fun too, especially when the corn in the school garden is ripe. That day the little girls brought clay pots and carried water from the spring. The boys cut the firewood, great quantities of it, and stacked it neatly behind the school.

When the corn was plucked, Ingila reminded the children that two of their group were sick in the mission hospital with ulcers on their legs. Eagerly the youngsters suggested that some ears should be laid aside for them. One lad said, "Let's take some to Nkoko Yakoba. He's too old to work now." All agreed and also decided to put aside a few ears for each teacher, not forgetting the missionary director of the school.

Then Ingila asked one pupil to give thanks to God for their harvest of corn.

*Mrs. Clarke is a missionary to the Belgian Congo, Africa, with The United Christian Missionary Society.

With a shout they rushed outdoors where the girls hurriedly poked up the fire and cooked the corn with housewifely zeal, while the boys pushed and shoved each other and chattered like magpies awaiting a feast. When all was ready, each teacher herded his own expectant pupils to their seats. Several large ears of corn were distributed to each child. The happy munching grew to a crescendo as all devoured the good fruit of their labors.

Sharing the Nubbins

Finally one teacher said to his class, "You know how our fathers divided an animal. First came the good parts and then everyone shared the intestines. It is just the same with our corn. You've had the good ears, now come the intestines—the nubbins. Each one may choose a friend with whom to share these nubbins." With joyful shouts and much scurrying each child grabbed a special friend. They sat down again, arms entwined, to share the last nubbins of corn.

Then some swept up the debris with the short brooms they had so recently made in their crafts class. Others picked up the gifts of corn to deliver to their sick comrades, their teachers and their aged friend, while a few of the bigger ones gathered up the loads of left-over firewood to carry to their teachers' homes as a final courtesy. Their feast of corn was a happy memory.

With how much fearful anticipation these same boys and girls await the yearly promotion day! Long before the final examinations, each class decides on its share in the program—a playlet, a group of songs, some recitations in French or a gymnastic exhibition. Long hours must be spent in study and rehearsal.

Later they write special notes of invitation to parents and relatives. Then come the examinations and eventually the great day itself.

With pride and true African showmanship the youngsters perform their parts in the festivities and then wait, hearts aflutter, for Ingila to read aloud the list of promotions. Such jumping up and down and shouts of joy ensue as each one hears his or her name read; and what tears and sobbing on the part of the few whose names are not read! It requires all of Ingila's love and tact to comfort these children and to explain the situation to their parents.

Children Point with Pride

Then, calling to their mothers and fathers to follow, the children run into the mud-walled, thatch-roofed school building from their outdoor assembly. One seven-year-old leads his father by the hand into the classroom saying excitingly, "Look, father, here's my room. See where I sit. Let me show you where my drinking cup hangs. . . ." And then, very proudly, "I'll be in this room next year."

But school is not always all joy. Infractions of rules bring punishment. One is deprived of an anticipated ball game, another is moved to a front seat away from his best friend, a third is kept inside while his playmates hurry out for their recreation period.

Illness comes to some: simple indigestion, whooping cough, flu, tropical ulcers, malaria, possibly leprosy and of course the inevitable intestinal parasites. By classes and accompanied by their teacher, they go regularly to the mission hospital for health check-ups. The rare two or three of the class of thirty who are found free of worms are really jubilant, and are inclined to crow over their less fortunate comrades who will have to drink the horrid medicine.

Sometimes death comes into the homes of these Congo school children. Bokoko, a mischievous and rather pugnacious imp like his father before him, was in the second grade when his father died. A brother and sister were in other classes of the school. The day after his father's death, Bokoko came to school very early. He was crying bitterly. Ingila lifted him onto the handle bars of his bicycle and took him to the home of relatives.

Two periods later the child returned to school. He was still crying. Ingila asked him if he had been sent back to school.

"No," he replied, "but father always told me to go to school. There at the house I haven't any friends and all I could do was cry so I decided to come back to school where my friends are."

Ingila explained to him that he must not cry if he stayed in school as that would bother the other children and the teacher. Manfully swallowing his sobs, the child took his usual seat and stayed the whole morning.

Later, in the school chapel service, when Ingila asked the children what they wanted to pray for they replied, "For Bokoko and his brothers and sisters and mother."

Yes, they're just youngsters, well or ill, glad or sad, playing or learning, but, as Ingila commented later that same day, "It certainly is true in the New Testament where Jesus says, 'Of such is the Kingdom of Heaven.' " Already God's love and its expression in the lives of their schoolmates and teachers is meaningful to these Congo children.

Court Upholds Weekday Program

IN a 6-3 decision, the United States Supreme Court upheld the constitutionality of the released-time program of religious education practiced by the public schools in New York.

Under the program, children are released from public schools one hour a week to attend religious classes off school premises with the permission of their parents.

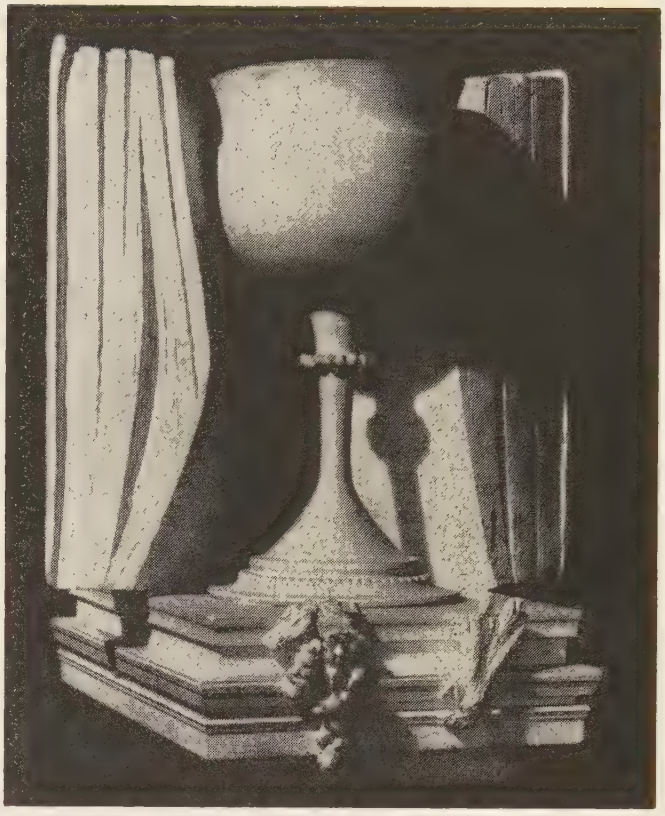
The majority opinion, written by Justice William O. Douglas, held that the program, set up under state law, does not violate the principle of church-state separation as guaranteed in the First Amendment of the Constitution, and that the New York plan has neither prohibited the "free exercise" of religion nor has made a law "respecting an establishment of religion."

Justice Douglas stressed that there is no constitutional requirement which makes it necessary for government to be hostile to religion "and to throw its weight against efforts to widen the effective scope of religious influence." He held further that there was no coercion in the released-time program.

The Hope of Pentecost

The Oldest Religious Festival Becomes A Symbol of Christian Unity

By ELSIE THOMAS CULVER*



Chosen as a symbol of its cause by the Association for the Promotion of Christian Unity are the Communion Cup and the Open Bible, emblems of the Church of the Czech Brethren.

ON Sunday, June 1, churches throughout America will be observing what is probably the most ancient of all present-day religious festivals. This Sunday (being seven weeks or fifty days after Easter) will be Pentecost, otherwise known as Whitsunday, or in the Jewish calendar, "The Feast of Weeks."

"The Feast of Weeks" was undoubtedly observed in the early days of Canaan some five thousand years ago as the great agricultural festival of that land.

The early Book of Jubilee claims that the "Feast of Weeks," or Pentecost, had its origin in the sacrifices Noah made to the Lord for bringing him and his family safely through the flood, and the promise, or Covenant, of the rainbow, that henceforth mankind could depend on the orderly sequence of "seedtime and harvest." Biblical scholars consider the Noah stories as one of the oldest portions of the Scriptures and trace Noah into the dim legendary days of Chaldea.

One of Three Great Feasts

Pentecost in the Hebrew calendar came fifty days after the beginning of the barley harvest and was supposed to coincide with the end of the wheat harvest. It was one of three great feasts, the other two being the Passover and the Feast of Booths. Pentecost was one of the most joyous seasons of the year, with both family and communal feasts.

Early in Jewish history, Pentecost became a distinctly religious occasion associated with the giving of the Law to Moses on Mt. Sinai. This was quite in line with the earlier tradition of its commemorating the giving of the Covenant to Noah.

In the early Christian calendar Pentecost was also the third of three great festivals related to the life of Christ, the other two being Christmas and Easter.

The Gift of the Spirit

The story of the first Pentecost, as told in the Book of Acts, carries one step further the idea of this as the time of the outpouring of God's gifts upon man. Noah had received God's assurance of an orderly and dependable universe. Moses had received the Law. And on that first Christian Pentecost a little band of disciples, gathered to observe the Hebrew festival, received the "gift of the Spirit" which sent them out to proclaim Christ to every nation of the world, and win, in the name of the Prince of Peace, more adherents than any military dictator has ever won by the might of arms.

In the early church, Pentecost was generally celebrated for the entire fifty days following Easter. It was a time of jubilation when no fasting was permitted, and when "prayers were said standing up." Secular sports and amusements were not, however, looked upon with favor—it was a time of religious rejoicing.

For a while it seemed as if the focus of the period might come on Ascension Day (forty days after Easter), but church councils declared this "heretical"; gradually the focus settled on the present day of Pentecost, or Whitsunday. The latter name was from the term

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*Mrs. Culver directs publicity for the New York office of the World Council of Churches.

—RNS Photo

This Is the Victory

Fellowship in the Christian Gospel Rises Above the Problem and Tensions of Our Day

By VIRGIL A. SLY*

IN Africa in 1949 I had an experience that enabled me to understand better the richness of Christian fellowship, and the victory of the Christian gospel over race, culture, language and nationality. I was sick, not seriously, but enough to put me to bed for a few days. Mrs. Sly and I were staying in a little house by ourselves during our visit to this mission station and she was sitting in my room reading to me. She happened to look up and, glancing out of the window, saw the pastor of the station church coming up our path, all dressed up in his clean, neatly pressed khaki clothes.

Mrs. Sly said in something of a panic, "Do you suppose he is coming here to call? You know he speaks no English and our Lonkundo is limited to a few words of greeting. What shall we do? There are no missionaries around to interpret at this time of day."

I said, "He is making a pastoral call. At least we can all smile in the same language."

Wordless Understanding

Mrs. Sly went to the door, greeted him in the few Lonkundo words that she knew, and brought him to my room. He smiled at me and I smiled at him. He looked me over and then rubbed his head. It was a perfectly understandable inquiry. He wanted to know if it was there that I hurt. I shook my head and then he rubbed his stomach and I nodded. We both smiled and I thought, "I have had a complete review of my illness without a word."

He then took from his pocket his Lonkundo New Testament and read a passage out of the book of Luke which, though I could not understand the words he used, I followed mentally with the translation in English. He then arose and stepped to my bed, laid his strong, black hand on my head and prayed. After his prayer, he smiled, shook hands with both of us, and left.

I felt strangely lifted. Outside of the greeting in Lonkundo, we had not exchanged a single understandable word; but in terms of fellowship we had walked a long path of brotherhood together, and we had both approached the throne of God in perfect understanding.

A Formula of Fellowship

We did not need words to understand each other. He knew my Christ and I knew his. In Him we were one. It made no difference that his skin was black and mine was white; that his language was Lonkundo and mine English; that he had lived his life in a primitive society, halfway around the world from the modern society that had been my experience. These were externals and these externals do not count. We had found a formula of fellowship and understanding through Jesus Christ.

This is the victory in a changing world where men and nations are fearful and threatening, the victory proving that people can rise above all the impossible barriers about them and find perfect understanding and love because of their common faith and belief in Christ the Saviour and in each other as brothers, sons of the common Father of mankind.

In the experience just related, we have the total picture of the world missionary movement. The redemptive gospel of Jesus Christ brings all men everywhere, regardless of race, nationality or position in society, into an atmosphere of understanding and fellowship

*Mr. Sly is chairman of the division of foreign missions of The United Christian Missionary Society.

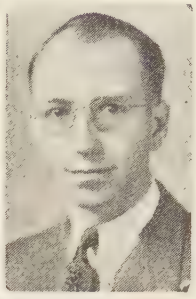
wherein they can live in peace and in mutual concern. Our churches need to realize the power that is in this message of Jesus Christ to change and transform this warring, hating world, seemingly bent on its own self-destruction, into a world of peace and brotherhood.

The church should realize also that it has the most experience and has had the most success in this process of peace and brotherhood. The church should be aware that in our complex modern society it is the only organized force that has set itself to this one end, that love and brotherhood may be given to men. The church must know that it does not have to search for a formula. It has the gospel of Jesus Christ.

Across the world this very day there are over 15,000 Protestant missionaries serving in their fields in the name of Christ. They are in fellowship with over 17,000 ordained ministers of the younger churches, and 123,000 skilled lay workers serving in Christian communities that contain over 27,000,000 people of which approximately one-third are baptized communicants. This Christian community has shown remarkable growth. It has increased 53 per cent in the past 12 years, indicating that the growth of Protestant church membership is more rapid than the general growth of the population of the world.

Dr. Higdon

Mrs. Ward



Mr. Sly

Shown here are the four executive secretaries in the division of foreign missions of The United Christian Missionary Society. Above (left to right) E. K. Higdon, department of missionary selection and training; Mrs. Mae Yoho Ward, department of Latin America; Virgil A. Sly, chairman of the division, department of Africa, China and Japan. Right, Donald F. West, department of India, Philippines and Thailand.

Mr. West

Disciples Work in 12 Fields

Where do we fit into this pattern of endeavor? The Disciples of Christ have been serving in the field of world evangelization in an organized way since 1875. Disciples are now working in 12 fields: Africa, including Belgian Congo and South Africa, India, Japan, Philippines, Thailand, Mexico, Jamaica, Puerto Rico, Paraguay, Argentina, and although the missionaries have been forced to leave China, we still know that the church established by our Christian effort continues in its ministry to the people of China.

In these fields Disciples have 213 missionaries who, with their 2,391 national colleagues, serve 1,776 churches with 100,122 members. In addition to the establishing of the church, 341 schools have been created with 17,365 students, ranging from simple, primitive primary schools to large, graduate institutions and theological seminaries. Fifteen hospitals and 23 dispensaries gave 665,000 treatments last year. Social service institutions, rural centers, great presses printing millions of pages of Christian literature—all of these are a part of this enterprise that extends its influence across the world.

Disciples in their foreign missions program also have part in all the great cooperative enterprises — in churches, schools, hospitals and social service institutions. They cooperate in the World Council of Churches, the International Missionary Council, the Foreign Division of the National Council of Churches of Christ in the U. S. A. Though small in comparison with some of the great church bodies, Disciples of Christ are a vital part of the world Christian enterprise.

These facts are presented not in pride but to illustrate the fact that the church has in its hands tremendous power with which it can transform and redeem our world. The church is not helpless in a fearful world, but is armed with consecrated people—people who with great faith have an answer for the vexing problems of that world. This force is powered in fellowship and faith, and in a conviction in the adequacy of the Christian gospel to save man and his world.

When I was in Africa, simple, primitive people gave me offerings for the Christians in the Philippines, Japan and China. Recently the United Society has received gifts from the Philippines and Mexico and India for hurricane victims in Jamaica. During the last war the world Christian community gave generously to orphaned missions cut off from their bases of supply. Most of this support was given to the nationals of countries with which the giving parties were at war. We have moved into a new era of understanding within the Christian community and are able to recognize that fellowship within the gospel of Christ rises above the problems and tensions of our day.

Gospel Is Adequate

It is our responsibility to take this power of fellowship and its leaven of understanding and use it to the full in meeting the problems of our day through Christianity. Two pertinent facts should be impressed upon our minds. One is that the gospel of Jesus Christ is adequate. The second is that organized Christianity has a force in the field to project its convictions and its purposes in our day.

Of course, we must recognize that we are in a changed world with new problems and new factors before us which we must solve. It is impossible to discuss adequately all of these but they must be faced. They center in the tremendous growth of the world's population, the revolution of peoples across the earth for better living conditions, the rapid termination of the colonial era in our civilization, the intensifying of the problems of nationalism, the growth of state power, the rapid

(*Continued on page* 20)

Bringing Lund to the People

Five Delegates and Consultant to World Conference Agree To Interpret the Faith and Order Movement to Disciples

OF the nearly two million American Disciples of Christ, only six will participate in the World Conference on Faith and Order in Lund, Sweden, August 15-29. Plans are under way, however, for these six to interpret the conference to others of their communion in convention addresses, conferences, ministerial meetings, classroom discussions and through the printed word.

The meeting at Lund is expected to prove a landmark in the churches' quest for unity.

Garrison Honored as Consultant

One of the six American Disciples at Lund will be Winfred Ernest Garrison, professor emeritus of church history at the University of Chicago and now of the University of Houston. Dr. Garrison, who was a delegate to the Edinburg Faith and Order Conference in 1937, will, at the request of the executive committee of the Conference, serve as a consultant.

The delegates named by the International Convention of Disciples of Christ are Perry E. Gresham of Detroit, chairman; Dean Stephen J. England of the Phillips University College of the Bible; President D. Ray Lindley of Atlantic Christian College; Prof. Ronald E. Osborn of the Butler University Graduate School of Religion; and Prof. Howard E. Short of the College of the Bible, Lexington, Kentucky.

Prof. Osborn Accepts Responsibility

These six men have been named by the Association for the Promotion of Christian Unity as a Committee on Faith and Order and assigned responsibility for bringing to Disciple churches an understanding of what Lund can and should mean to them and to the church universal. Dr. Gresham is chairman of the Committee and Prof. Osborn will serve as its editorial and executive secretary. He will arrange for discussion of the Lund report at colleges, seminaries, ministers' meetings, conventions and conferences and will offer the services of the committee to the church press. The Committee will also develop interpretive literature.

Seen as Continuing Program

Members of the Committee will serve freely within the limitations set by their own regular responsibilities. The Association for the Promotion of Christian Unity will help provide the necessary expense for the program. The Association and the Committee look on this as a long-term program of education, with special emphasis on the next two years.

Disciples have had part in many world conferences and these have been reported on conscientiously by the delegates. It may be doubted, however, if any such gathering has been given such wide interpretation to the churches as now seems possible through this new Committee on Faith and Order.

The Lund Conference is convened as a part of the World Council of Churches. Seventy churches have already appointed 200 of the 250 delegates expected. These delegates will give much time to considering in three separate sections reports prepared and already submitted to the churches with respect to (1) the Doctrine of the Church, (2) Ways of Worship and (3) Intercommunion. All three sections will study a report on social and cultural factors aiding or impeding church unity.

Robinson Represents British Churches

Professor William Robinson, now teaching at the Butler School of Religion, will also be a delegate to Lund, representing the British Disciples.

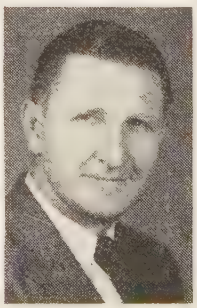
Dean A. T. DeGroot of the Graduate School of Texas Christian University, who will be in Europe this summer conducting a study tour, will be an accredited visitor at Lund. George Walker Buckner, editor of WORLD CALL, has declined appointment as chairman of the Press and Publicity Committee of the Lund Conference but has agreed to act on the committee during the opening week. Dr. Buckner will come to Lund from the meeting of the executive committee of the World Council in Nykobing, Denmark.

These Will Interpret Lund

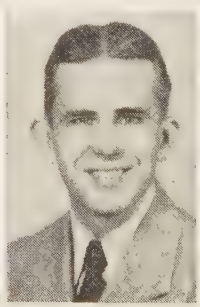
Dr. Garrison

Dr. Gresham

Prof. Osborn

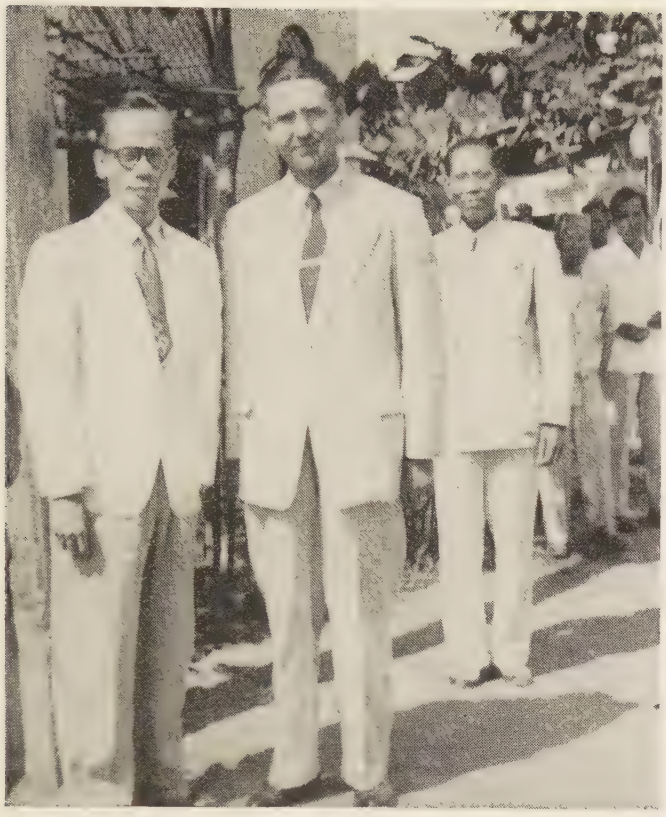


Dr. Lindley



Dr. Short

Dr. England



Above (right center) Donald West is shown near the Disciples of Christ Caridad Church in the Philippines. With Mr. West is Eduardo Malones, executive secretary of the Tagalog board of trustees. Mr. West spent six weeks in the Philippines.

Outlook Encouraging For Christian Missions

An Interview with Donald F. West

By J. EDWARD MOSELEY

MISSIONARY work today is more difficult, more challenging, and more rewarding insofar as long-time results are concerned than ever before," declared Donald F. West upon his return from his first administrative observation of the Disciples of Christ Missions in India, Thailand and the Philippine Islands.

Missions Are Being Demanded

An executive secretary in the division of foreign missions of The United Christian Missionary Society, Mr. West asserted that there is "less glamour and less of immediate dramatic results in missions now than during pioneer days." Yet, Christian missions "are being *demanded* by new Christians in new churches and areas," he stated. "Even governments and public leaders are sensing that Christian missions must be seen and heard as never before," Mr. West said in pointing out the significance of present-day missions.

Interviewed on the evening of his return to his home in the Irvington section of Indianapolis, near his Missions Building office, Mr. West was surrounded by souvenirs of many places he had visited and which he had brought home to his two sons and daughter. He had left the United States last October. During his nearly six months abroad, he visited all of the Disciple churches, even those in remote villages, while in India for two and one-half months, in Thailand for one week, and in the Philippine Islands for six weeks. He also spent one week in Japan, observing Christian missionary work, en route to the United States.

Mr. West discussed at some length the "eruption of the native church" in the section of India where Disciples are at work, including the states of Surguja and Orissa where Disciple mission activity is just beginning. He visited both states and saw more of Christian missions throughout India than has any missionary. During the present fiscal year The United Christian Missionary Society is supplementing the budget of the India Mission with $5,000 to help meet the needs of this new outreach. This developing church is "like a forest fire, both wonderful and terrible," he said.

While in the Khond Hills area of Orissa in India, Mr. West was one of the guests at the annual dinner of the church which serves three or four villages. Before the meal was served he saw the entrails of goats being prepared for food. He blanched and said, "If cooperation means going through with this, I'm not sure that I can make it!" He felt better upon learning that the food he would eat was already prepared and that he would not be served the goat "giblets."

New Approach to Music

An example of the way in which the level of Christian missions in India, as elsewhere, is being lifted is found in the new approach to Christian music. The basic ideas of the great hymns of the church instead of mere gospel songs are being translated into the vernacular.

Significantly, Mr. West added, the Indians whom we are interested in reaching can become both a religious

and political fact. They vote as an entity and their strength is increasingly respected by the Congress Party.

While in Jabalpur, Mr. West was one of fifty thousand or more persons attending a rally addressed by Prime Minister Nehru. The next day when the Prime Minister was at the local airport, Mr. West was able to take many pictures of him at close range.

Cooperation with British

The Thailand Mission is one in which American Disciples recently have begun to work in cooperation with the British Churches of Christ. It is expected that Mr. and Mrs. George Cherryhomes, former missionaries in China, will soon leave the United States for Thailand to strengthen the mission staff there.

Dr. T. H. Chen, Chinese physician who is superintendent of the mission hospital at Nakon Pathom, is one of the half-dozen most outstanding persons whom he met during his world trip of 24,000 miles, Mr. West emphatically declared.

In Thailand, as in other mission lands, Mr. West found that Presbyterians are eager for our fellowship. The Thai government subsidizes Christian schools, including those of the Disciple Mission, as the Belgian government is doing in the Belgian Congo.

Filipino to Go to Thailand

In the Philippine Islands, Mr. West learned that the United Church, with which Disciples cooperate, is anxious to send out its first missionaries. Arrangements should be completed soon for a young Filipino to go to Thailand where he will teach English in a Christian mission school.

While in Manila the Disciple mission executive was present at the election of Benjamin Guansing as president of the Union Theological Seminary. This was a significant occasion because Dr. Guansing is the first Filipino president of the seminary. Disciples are represented on the seminary's board of trustees who elect the president.

In the Philippines, Protestant missions are contending with many difficulties, including the increasing opposition of Roman Catholics, the Huks (Communists), age-old prejudices and difficult American-Philippine relations. In the face of these gigantic problems which have caused the stresses and strains of the postwar era, incredible miracles in the progress of Protestant missions have taken place in the Philippines, Mr. West indicated.

Outlook Encouraging

The ecumenical outlook in both the Philippines and India is most encouraging, according to Mr. West. He was happy to learn of the great goodwill felt by the total Protestant forces of the Philippines for Dr. and Mrs. E. K. Higdon, Mr. and Mrs. W. Harry Fonger and Mr. and Mrs. Allen R. Huber, all former missionaries of the Disciples in the Islands.

Despite the difficulties of the present day, the witness of Disciples of Christ is still intact and potent in the Philippines, one of the most thrilling Protestant mission theaters anywhere in the world.

THOUSANDS of Protestant study groups will soon turn their attention to the new study theme, *Home Missions and Human Rights.* Therefore, perhaps a few observations on the subject by this column will not be out of place.

Do human beings possess "rights"? Before we let our rising temperature blow the top off the thermometer, let us note that Charles Malik of Lebanon reminds us (*Life,* March 31, 1952) that our Western notion of individual freedom and responsibility is a Greco-Christian concept alien to the Asian mind. Traditional Asian loyalties have been built not around such ideas as independence and nationalism (recent importations from the West which are now being fanatically adopted and exploited), but around race, caste, religion and similar interests. *The Greco-Christian concept of man is based on the conviction that there is a moral order in the universe and that human rights derive from man's relationship to the Source of that moral order.* Denial of that moral order or of truth as objective and above and beyond man himself, takes away the whole foundation of the concept of human rights as derived from God and therefore "unalienable," as held by our Founding Fathers.

IF man possesses rights by virtue of his creation, it is well to ask, *What are these rights?* The Universal Declaration of Human Rights approved by the General Assembly of the United Nations lists twenty-six basic human rights. These can be summarized under three general headings.

First are those rights that accrue to every human being by virtue of the fact that he is a person; his right to freedom and dignity as a person regardless of race, color, sex, social or political origin, property, birth or other status. They include what the Home Missions Congress called one's right to his own uniqueness and unfoldment; to life, liberty and security.

A second group of rights includes the right to nationality, to belong to some organized political society and to share its privileges and protections; the right to privacy and freedom from arbitrary interference with his person, his home, his family and his possessions, together with the right to own property; equality before the law, and the presumption of innocence until found guilty.

A third group of rights centers around freedom of thought, conscience, speech and communication, religion, assembly and association. This includes the whole field of inquiry, study, research, and the right to seek for truth wherever it may be found.

AS noted above, the Universal Declaration of Human Rights was given unanimous approval by the General Assembly of the U. N. But when it comes to accepting the Covenant that grew out of that Declaration we find all nations hesitant or in downright opposition. Why? Because adoption of the Covenant would transform pious declarations into law that would have to be observed by the signatory powers. One of the things that might well come out of a study on human rights is a popular demand that the Senate ratify the Covenant. That would make a good beginning.

June, Brides and Mothers-in-Law

By MRS. CLARENCE H. HAMILTON*

—RNS Photo

MARRIAGES are made in every month of the year but June seems to be the time we associate particularly with brides. When we look at the radiantly beautiful young bride and her happy young husband, our hearts go out to them in joy and well-wishing, and perhaps with the wistful hope that they are mature enough to make their marriage one of growing happiness. We seldom reflect that along with the new marriage relationship other relationships have been created too, and that the happiness of the young couple depends in a large measure upon the wisdom of the parents and parents-in-law.

It is not easy to be a good mother-in-law in any language. I recall that the Old Testament story which appealed most to Chinese women was that of Ruth and Naomi. What a good mother-in-law Naomi was!

Habits Must Be Changed

The relationship is indeed difficult in the best of families. Our children have been our primary concern for so many years. Their problems have been our problems; their difficulties, our difficulties; their joys and sorrows, our joys and sorrows. When they marry we must detach ourselves from this close concern and stand on the outside of their most intimate circle. The habits of twenty years or more must be changed overnight. Even when our minds consent, our emotions hold on to the old habits of living their lives with them.

What will help us make this transition more easily and certainly? Our love for our children need not diminish but it must grow into a new dimension. We must think of them no longer as children to whom we give advice and admonition but as interesting mature people whose ideas we may value and whose company we may enjoy as equals, with the kind of appreciation grown people have for each other. This attitude will bring satisfying results on both sides.

One evening a young couple entertained the mother of a childhood friend who had come to their town for a brief visit. Later the wife wrote to her mother-in-law, "We had always thought of Mrs. Davis as just Allen's mother. Now we have discovered what a charming person she is in her own right. I am going to stop thinking of you as my mother-in-law and think of you as a good friend."

Needless to say, the mother-in-law took the hint.

More important is the necessity of thinking of our child and his mate as a unit. Their happiness depends on their achieving more and more togetherness. More important than making decisions wisely (according to our thinking) is making them together. How they spend their money is not so important as deciding together how they will spend it. Unity comes from thinking and acting together. Their differences of opinion or point of view can be the stimulus to growth in mutuality, and one side should not be weighted with parental approval or disapproval.

Practice on Little Things

To help us get into the habit of always thinking of them together, we can practice on some of the little things we do habitually; for instance, addressing both of them in the letters we write and making our gifts to them joint gifts for their home. If we help them financially, let the money be without strings for them to determine its use.

It is well, too, for parents-in-law, present or prospective, to accept the fact that it is not only those who have the same background who make the greatest success of their marriage. Often those who have great

*Mrs. Hamilton is a former Disciples of Christ missionary to China and author of several books and pamphlets on family life. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowship groups.

differences to overcome work harder to achieve unity; determination is probably the most powerful factor for success.

We parents are likely to view with alarm the prospect of taking into the family one who is alien in race or culture. I have known many mothers whose children have married outside their own race. After the initial shock and dismay had worn off, they were pleased to discover a new richness coming into their family life and a widening of their spiritual horizons.

Whatever we may think of interracial marriages, the fact is that they are becoming more and more common. Eight thousand Japanese brides will soon be in our country. There are already many of Chinese and Indonesian parentage.

Our children are marrying across religious lines as well, in spite of the advice and sometimes the prohibition of their respective churches. Their religious affiliations may be less important to them than we would like to believe, or they may have discovered that "the love of God is broader than the measure of man's mind," and that the reality they cherish transcends definition, dogma and creed.

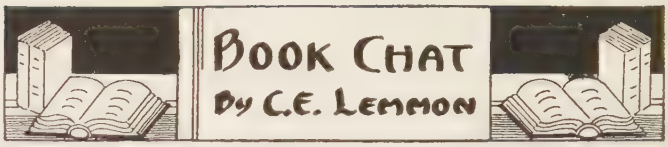
Parents Must Stand By

In any case, it is for us, the parents, to stand by them and by loving acceptance and appreciation of their mates give ourselves the opportunity of understanding more truly the rich variations and many-hued excellencies of our common human race.

A Jewish mother who had strongly opposed the marriage of her son to a Christian later on had occasion to visit several days in the home of her daughter-in-law's family. On leaving she remarked to her son, "I never could have imagined that Christians would be such wonderful people."

There is something very touching and appealing in the respect Chinese and Japanese girls pay to their parents-in-law. They bring something very precious into our culture, a courtesy that is sadly lacking in many places. All these new elements coming into our community life from other races and nations not only bring valuable contributions to our culture, but offer us fresh opportunities of demonstrating our faith in one God who is Father of us all and in the brotherhood of all peoples. Church members can help immeasurably at this point by accepting with wholehearted joy the newcomer into the church fellowship.

And now, one last thought for parents of married children. Perhaps the greatest gift we can give them now is the assurance that marriage can be lasting and can bring them continuing and increasing joy. This assurance we give not by words but by our own happiness together as husband and wife. The happier we are in these later years of our togetherness, the happier they will be at the beginning of their married life. So we who have lived together twenty-five or thirty years, taking each other more or less for granted in the busyness of making a living or caring for the growing children, may now give ourselves again with undivided devotion to each other and demonstrate by our mutual happiness that life and marriage grow richer with the years and take on meanings too deep for words.



VOLUME Eight of *The Interpreter's Bible* on the Gospels of Luke and John was published late in April. Volume Seven, previously mentioned in this column, was issued about six months ago. These first two volumes complete the four gospels and are the first volumes issued of the huge twelve-volume work on the entire Scriptures. It is worth reiterating that this is a monumental publishing venture and that it is eliciting widespread commendation.

As the Bible student comes to *The Interpreter's Bible* he will find four resources available.

1. There will be a scholarly and well-outlined article on each book, in the case of Luke by S. MacLean Gilmour of Queens College, Canada, and in the case of John by Wilbert F. Howard of Hansworth College, Birmingham. An important feature of this introduction is an outline of the Gospel, and this outline is maintained throughout the text.

2. There is the parallel text of the King James and the Revised Standard Versions. It is the first use of the new Revised Version in a full-length commentary.

3. Below the text on each page is the Exegesis, a critical discussion of the text, usually by the author of the introduction.

4. At the bottom of each page below the text and exegesis is the Exposition, a more popular discussion of the implication of the text for life situations. This is usually by some teacher and popular preacher. In the case of Luke this Exposition is divided among Bowie, Knox, Buttrick, and Scherer. In the case of John, the Exposition is written by Arthur John Gossip, popular British preacher and teacher.

DR. Ernest Fremont Tittle of Evanston died at his desk just as he was putting the finishing touches to his commentary on *The Gospel According To Luke.* It is a commentary that combines scholarship, wisdom and spiritual feeling to a marked degree. Like most preachers, Dr. Tittle used whatever translation most appealed to him, loved the apt phrase, and often went off on a delightful, homiletical excursion. This commentary will spark many a sermon. Dr. Tittle's literary style was most attractive.

BY the time this issue of World Call reaches its readers early in June the whole country will be excited about politics and about political candidates. It is interesting to observe that several of the prominent candidates for the presidency have written books, and before we lose all of our objectivity in the heat of the campaign it might be well to consider these books, for a book is quite an index to a man's mind. Mentioning these books in the order of their appearance we would find first General Eisenhower's *Crusade in Europe.* It is a story of the great thrust of the allied armies across the English Channel and into Europe to finish off the second world war in 1945. It does not prove anything about the General's domestic policies or political experience but it does indicate him to be a man of capacity in analyzing complex situations, of shrewdness in his appraisal and management of men, and

(*Continued on page* 42)

Miss Gimena

Enterprise in Tablada

A Church in Buenos Aires and the Opportunity For Service It Saw in an Expanding Community

By MAGDALENA GIMENA

EDITORIAL NOTE: *In 1950 members of the Villa Mitre Church in Buenos Aires, Argentina, led by their pastor, Miss Jorgelina Lozada, started a project of expansion in Tablada, an industrial district near the city. Three blocks from a large, modern textile factory, in the home of a family from the Villa Mitre Church, preaching services and a Sunday school were established. Recently two lots have been purchased in the district by the Disciples of Christ, looking forward to the time when a building may house an expanded program of evangelistic and social work.*

Miss Magdalena Gimena, author of the accompanying article, was the one Disciple in a group of fourteen who graduated from the Union Theological Seminary in Buenos Aires in 1951. She has been a member of the Colegiales Church since she was baptized in 1942 by J. D. Montgomery, former missionary to Argentina. A graduate also of a school of social work, she has aided in the program of Christian education in both the Colegiales Church and the Villa Mitre Church.

FROM the first day I went there, Tablada made a profound impression on me. As a student social worker, I had been accustomed to visit miserable neighborhoods where all kinds of people lived under conditions of promiscuity and overcrowding, but I had never imagined that so near our comfortable capital city there could be people living in such squalor.

Living in Misery

Shacks with rags and burlap for walls and roof, with dirt for a floor; miserable huts constructed of wood and tin with an opening for an entrance that could hardly be called a doorway, where people suffocate from the heat in summer and freeze from the cold in the winter; these were the only shelters. On rainy days the houses give no protection. It rains almost as hard inside as outside. And the rivers of mud in the streets complete a picture that is unforgettable.

The few houses constructed of brick and wood do not have sufficient space properly to shelter the family. Often a father and mother, several children and even grandparents live together in a single room. The majority of the homes there have neither electricity nor running water, nor do they have inside toilets.

As might be expected, the intellectual level of the people is extremely low. There are children ten, twelve and fourteen years old who can neither read nor write. The opportunities to learn are few because the schools are at a distance and can be reached only by bus. Many do not have money enough to pay the bus fare, while others must begin to work early to help support the family. And in many cases, especially among the girls, older children must stay at home to help the mother with the housework and look after the younger brothers and sisters.

The work in Tablada was begun by Sr. and Sra. Torancio who offered the dining room of their home as a meeting place. They invited the children to their home, taught them to sing hymns, told them the gospel stories, prayed with them, and little by little drew them closer to God.

At the time I was working in our Villa Mitre Church where Srta. Jorgelina Lozada is pastor, I was doing my year of practice work which is a part of the required course of study in our Union Theological Seminary.

Children from the industrial district of Tablada enjoy a party at the Villa Mitre Church, Buenos Aires, Argentina.

It was at this time that the church decided to undertake this work in Tablada and we began to visit this preaching point twice a week, on Thursdays and Sundays.

My thoughts go back to the month of November, 1950, when we went to Tablada for the first time. It was a Sunday and we were met by a fine group who were anxiously waiting for the preaching of the gospel.

Classes for Children

After the Sunday school and preaching services were established, I was given the responsibility for the work with children under twelve, which I still carry on today.

The group is large. There are between twenty and twenty-five children. I have my class in the bedroom of the house. There, with some sitting on the floor, some on the bed and many standing, we sing and pray, and together we study the teachings of Jesus. During the summer months I take the children outside to a vacant lot (the *campito,* the little field, they call it) and sitting on the grass, forming a circle with our faces to the sky, it is very easy to help them understand the love of God.

There are no problems of discipline since everything the children hear is so new and so interesting that they have no time for pranks. Of course there are difficulties when three-year-olds are in the same class with twelve-year-old children, but even the older ones enjoy listening to stories prepared for primary children.

The children come to me in interest and surprise. No one has ever come to them before to sing and play. No one has ever been interested in teaching them. Very soon they began to show their affection, at first timidly, but then what great joy was reflected in their eyes when they saw that their demonstrations of love were received and returned!

These children have not been accustomed to love. Their parents are so occupied with the struggle for a bare livelihood that they forget that part so essential and necessary for the soul of the child—that is, to make the child feel that he is loved.

When I put my hands on their tousled and unkempt heads, when I kiss those little faces, dirty but beautiful in their innocence, I feel that God is blessing me and his presence is so real in those moments that my heart goes out to him in grateful prayer.

What of the Future?

The future of Tablada is full of possibilities. It demands more spiritual help for these people. It calls for Bibles, hymnals, visual aids for Christian education. Material help is needed for the children without sufficient clothing and adequate food. More, Tablada demands a place where the gospel can be preached and taught with more comfort and space.

What shall we do in the face of this opportunity that God has placed before us? What answer shall we give to the challenge? Personally, conscious of my own littleness, I can only trust and pray that God will supply that which Tablada needs.

What Makes a Missionary?

By E. K. HIGDON*

THAT is the $10,000 question. In actual cash the cost of preparing and sending a missionary who fails may be higher than that. In heartbreak and frustration for the person who goes, and in disappointment and overwork for those already on the field, the cost can hardly be counted. That is one reason some twenty-five candidate secretaries in North America would give a great deal to know the perfect answer to this question. But there is no perfect answer so we must be content to give the best one we know.

The fact that it takes eight to ten volunteers to yield one missionary is an indication of the high standards the boards of foreign missions have set. And the further fact that North American boards recruit only eighty-five per cent of the personnel needed each year, but still maintain and in some cases raise those standards, testifies to their purpose to find the best young persons the churches can produce.

What are the qualifications? I shall discuss six, leaving the most important one to the last.

*Dr. Higdon is executive secretary of the department of missionary selection and training in the division of foreign missions of The United Christian Missionary Society.

The volunteer should be physically sound.

The strain and stress of living and working in a tropical or semi-tropical climate where the heat is enervating requires physical stamina. The extremes of heat and cold in some lands also take their toll of health. We do not accept a volunteer into candidacy until he has had a thorough physical examination. We advise all young people who are looking toward foreign service to have annual checkups and to take remedial measures if doctors so advise.

Byron Spice, a Disciples of Christ missionary to Mexico, made a study in 1948 of the causes for Disciple of Christ foreign missionary withdrawals. He reported that 985 had been sent abroad since 1849 and that more than 600 of them returned home to stay before they reached retirement age. He found the causes of withdrawal in 505 cases; 180, or 35.6 per cent of this number, quit for health reasons.

At one time during World War II the director of the Associated Mission Medical Office in New York reported that 35 per cent of all who were examined there failed to pass. This Office gives the most thor-

Dr. E. K. Higdon, executive secretary of the department of missionary selection and training of The United Christian Missionary Society, talks with a group of twenty-three volunteers for mission work.

ough physical examinations that we can secure anywhere. All the doctors and nurses are missionaries either at home on furlough or evacuated from their field, as in the case of China. They know what to look for. They know from years of experience abroad what it takes physically to do the job. The health factor is very important.

We look for students who are emotionally stable.

We tell students that they *may* break down if they are not physically sound and that their colleagues will *probably* break down if they are emotionally unstable! The foreign division of The United Christian Missionary Society has regretfully rejected 36 of the 283 volunteers who have had the health survey since 1943, these rejections based largely on emotional instability. Mr. Spice's study shows that 21.6 per cent of the 505 missionaries involved had to come home before their time because of emotional difficulties; and this does not count those whose physical condition may have been complicated by neurological factors.

A missionary must be intellectually alert. We give students a self-check list that includes these questions:

Do I make as many A's as C's?
Do I read books not required in my studies?
Do I get my papers in on time?

Grades do not tell the whole story, but as long as educational institutions use them and decide whether or not to admit students at the college level on the basis of high school grades, and to graduate studies on their college records, we must pay attention to transcripts.

Furthermore, the language schools have discovered that a student whose I. Q. is below 115 is unlikely to learn to speak a foreign language fluently and accurately. There are other factors in language study such as the motivation, the type of personality and the ability to mimic; but there must also be a reasonably high degree of intelligence. We want to find young people who seek to get at the root of things. Grades count. But intellectual curiosity is indispensible.

The missionary must also be socially sensitive.

The candidate has to come to some well-considered conclusions about social problems in the United States—racism, socialism, the attitude of industry toward producers and consumers, the spirit and programs of organized labor. And he must be keenly aware of social conflicts elsewhere.

It has recently been said that Japan lost the war but won her slogan. The slogan "Asia for the Asians" has been accepted by several hundred millions of people, and for them the white race constitutes a minority problem. What will the missionary do among the colored peoples as a member of the white race? Can he so far forget that he is an American as to make it abundantly clear that he is a Christian?

The candidate in his preparation should learn that regionalism has caused the people of Asia to think more highly of Africa than of the British and Americans; and that nationalism is so entangled with native religions that it is considered unpatriotic to accept any other religion. Here is a social and religious problem of tremendous magnitude.

We also search for young people who want to become religiously literate.

They ought to know the faiths that control men's lives everywhere. They must learn that nationalism in many parts of the world has caused a revival of the non-Christian religions, but that there are still multiplied millions who have no faith either in the promises of physical abundance made by Communists or of spiritual vitality made by their old religions. These people have empty hearts and a lonely longing that eats into their souls.

The young person preparing for Christian service abroad must be spiritually compelled.

His knowledge of God and experience of Christ cannot be secondhand. Whether he has come to a saving knowledge of the Saviour through the methods of religious education and Christian nurture or through the more abrupt way of conversion, he must know God and have companionship with Jesus Christ before he goes abroad. His know-how and his show-how, all the techniques that he has been able to master, will be of little avail if he has not that driving motive of making Jesus Christ known.

That is the inner drive that sends men out, the motivation that keeps them there. This provides their message and generates their staying power. Without this spiritual compulsion, young people may make efficient doctors, engineers, teachers, agriculturists, directors of play and recreation, nurses—but not successful missionaries.

The Hope of Pentecost

(*Continued from page 9*)

"Whitesunday." Pentecost was often so called because of the white garments worn by the many candidates for baptism at this season of the year.

Though kept alive in some church calendars, Whitsunday had never been commonly observed among most Protestant denominations in the United States until the World Council of Churches recently claimed it as a day particularly appropriate for making "the man in the pew" more fully conscious of the "world outreach of the church."

The World Council, which was formed in Amsterdam, Holland, in 1948 (but which had been actually functioning for a decade before that) is made up of one hundred and fifty-eight Anglican, Orthodox, and Protestant communions from forty-three countries.

Its objective is not the establishment of a "superchurch." It hopes to enable each communion to make its own contribution to the ongoing stream of Christian religion and culture. It provides to the churches facilities for their speaking, thinking and acting together, and at times concertedly, upon such present-day problems as interchurch aid, service to refugees, international affairs, the study of social and religious issues, and the enlargement of opportunities in the life of the church for work of youth, women and laymen.

Consciousness of World Mission

What happened at Pentecost is often presented from the exclusive angle of personal inspiration by the spirit of God. It was that but it was more. It represented in a dramatic way the first dawning of the consciousness of the world mission of the church. "The devout men out of every nation under heaven" who on that day came to hear the gospel suggest to us the universality of its central appeal. The most impressive witness to universality of the church today is the unity of the churches being spiritually gathered together in the World Council of Churches.

The early church which we view at Pentecost was simple in organization and limited in outreach. Its one hundred and twenty members, however, wanted to be of one accord and in one place—spiritually if not physically. They found their oneness in familyhood—a sense of relationship. They inspired the observation of an early writer: "The Christians hold the world together." As this depended upon their own unity, so we cannot give unity to the world unless we are united ourselves not necessarily in organic but certainly in spiritual oneness. This togetherness inspires the World Council, and through it the churches have declared their intention "to stay together."

It is "of the essence" of the thinking of the churches of the World Council that the great commission of the church is world-wide, inclusive of all nations, and all social and economic conditions of mankind.

Pentecost has been suggested as the appropriate time for all member churches of the World Council to emphasize this "world outreach" of the church, with all its evangelistic implications.

This Is the Victory

(*Continued from page 10*)

spread of the ideology of communism, the changed position of America in world affairs, the development of our technological skills.

We cannot discuss these problems and issues here. We can only point out that they are very much a part of this modern scene and that we must face the fact that they offer to the church a tremendous challenge to test its strength in service and in love.

In accepting the challenge we must face the fact that the church has certain definite commitments before it.

Need for Speed

In the first instance, we must move with speed. There is a sense of immediacy, of timing that must become a part of our consciousness. We cannot wait for another generation. Our generation in our day must do its task. The total membership of the church must be enlisted in the sense of being a part of the world mission. The world mission is a part of the church, and no gospel can be presented in our day that does not include this inclusive witness to the whole world. We must be big enough to accept the prophetic and revolutionary nature of the Christian gospel.

In the same manner as we have realized that within the Christian gospel there is a fellowship that is above all racial, national and political barriers, we must recognize that the gospel message in itself is above all these things. It must be free to project its life into our contemporary scene without any hesitancy and in utter sincerity, not tied to any system—political, economic or social.

We also must face the fact that, in the kind of a world in which we live and with this concept of fellowship, we must have a great sense of cooperative dependency. We must be ready to share with our fellow-Christians across the world, cooperate with them, join with them and move forward together.

Disciples Face Issues

As Disciples of Christ face these issues their concept must be as large as the problems they undertake to solve. Disciples must find fellowship within this world-wide church. They must present the gospel of Jesus Christ with their total strength and power. They must join in partnership with the younger churches. They must enlarge our program by giving out of their abundance, by the dedicating of their youth for service, by accepting full responsibility for their share of the total enterprise, and by uniting in fellowship with Christian forces across the world to a comprehensive missionary job.

We have stressed here the idea of fellowship, of understanding, of the power of the gospel of Jesus Christ to enable humanity to realize its dream of peace and goodwill. Great progress is made by the impetus of an idea. If our generation can sense the fact that it has this power in its faith in the message of Jesus Christ, it can achieve the victory of the dream of the Kingdom of God. "This is the victory . . . even our faith."

Above, three generations—grandmother, mother and daughter—share a single tiny, blanket-walled room in San Sabba refugee camp in Trieste. Because each of the women was born in a different country, they have found it almost impossible to go to a new country, for they want to stay together.

Below, eleven share this twelve-by-twelve foot, blanket-walled "home" in San Sabba. This family, composed of two sisters, their husbands and children, came from the Balkans to seek freedom in the West. They have lived in this former rice factory with three thousand others for more than a year.

Prisoners of Freedom

By JAMES A. RYBERG*

PHOTOS BY WORLD COUNCIL OF CHURCHES

IN the hearts of five thousand refugees quartered in three overflowing refugee camps in Trieste, Italy, today the feeble flames of hope for better lives are running low on fuel. Former citizens of Albania, Hungary, Poland and other East European countries, Trieste's growing refugee population includes work-eager, freedom-loving people who have left homes and past far behind them; many creeping by night through mined barbed-wire and other guarded frontiers.

While the International Refugee Organization existed the homeless could still cling to a slim chance for a fresh start in life. Now they are stunned by the United Nations decision which resulted in the discontinuance of the life-giving activities of the International Refugee Organization at the end of 1951. Today many sit in utter disbelief that their last straw of hope has now been snatched away from them.

"Free Territory" Created in 1947

Trieste, a city of three hundred and twenty thousand and long a bone of contention between Italy and Yugoslavia, was set up as a "Free Territory" by the Big Four Foreign Ministers Council under the terms of the peace treaty with Italy on February 10, 1947, and placed under the jurisdiction of the UN's Security Council.

Until an independent government can be set up, Trieste will continue to be controlled by the Allied Military Government and its garrison of ten thousand British and American troops in the western sector and five thousand Yugoslav soldiers in the eastern half of the territory's three hundred and twenty square miles.

To keep the refugees alive and in fair health, the Allied Military Government spends the equivalent of eleven dollars per person per month, costs being charged to the Italian government under the occupation statutes. To these basic supplies of food, shelter and

*Mr. Ryberg is publicity secretary in the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

Above, five refugees share this small, blanket-walled space in Opicina refugee camp in Trieste. Bravely trying to keep busy to relieve their forced unemployment, they hold little hope for emigration to a new home and work overseas because they do not want to leave behind their elderly, tubercular grandmother (lying on bed behind curtain). This family is one among the five thousand refugees from many East European countries now living in the free territory of Trieste. As aliens, no refugees are allowed to accept gainful employment. Food and shelter are provided for them by the Allied Military Government at the rate of eleven dollars per refugee per month. Supplemental supplies of food and clothing are being made available by the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

medical attention, voluntary agencies are offering valuable supplements, especially in providing extra-calory lunches to undernourished children.

The World Council of Churches, the Lutheran World Federation, and the World's Alliance of YMCA's periodically send shipments of food (much through the Christian Rural Overseas Program in the U. S. A.) and clothing, plus hope-giving welfare and counselling services.

This latter task is becoming more heartbreaking for counsellors as the days drag on, because little positive assurance toward emigration possibilities can now be promised.

As aliens, no refugees in Trieste are allowed to accept jobs on the local economy, as much as hard-pressed fathers or worried mothers would like to earn a "little extra" to buy meat for their children, or to bolster the family's standard relief-line diet of thin soup, potatoes and black bread.

Time is the only commodity which refugees have in abundance. They have too much of it, with little constructive activity to fill its dreary, monotonous void. Even the handicraft classes offered by the World Council of Churches and the World's Alliance of YMCA's now provide little diversion among the endless days of waiting, wondering, growing doubt, frustration and despair.

Eighty-year-old Sonya, who learned English in her native Latvia as a child, simply shrugs her shoulders at the possibility of emigrating to start life over once more. But she says, "While I have life, I will teach English, or French, or Spanish to any refugee in Trieste who wants to learn from me."

In his Trieste "bedroom," Vladimir, forty-nine, father of four children and a first-rate architect, ponders the probability that the West will have any room for him as a professional man and, if so, will aging Grand-

Refugee children in the kindergarten of San Sabba refugee camp, Trieste, have a mid-morning snack of powdered milk and fruit, supplied by the Service to Refugees of the World Council of Churches. Before the WCC initiated the extra feeding of these youngsters last year, many were undernourished. Today, many have put on extra weight and their eyes are bright with health. Mr. John D. Metzler, Church World Service official for the Christian Rural Overseas Program (CROP) chats with some of the children in the background. CROP supplies are extremely valuable in maintaining supplementary food distribution to five thousand refugees in Trieste.

mother Maria and Grandfather Boris be able to come along too?

Other parents with five, six and even seven children —the so-called "uneconomic" families — sit silently watching the tragedy of youngsters growing up under a single roof with seven hundred and fifty other families. And others, with tuberculosis hanging like a pall over some member, hold faint hope even for their regained health under such crowded conditions, with little possibility for isolation and care.

Most of Trieste's homeless thousands are crammed into San Sabba refugee camp, a creaking old rice factory where human beings are packed together in their cell-like "bedrooms" almost as closely as the rice grains which formerly filled the bins of the dark old building.

Four stories high and nearly a block long, San Sabba has but two narrow staircases to carry the two-way traffic of the three thousand souls who daily must make at least three round trips up and down the rickety steps to stand in line to receive their food at the kitchen and carry it back upstairs to eat.

Old men, spindle-legged youngsters, pregnant wives and arthritic women jostle each other impatiently for space on the stairways during meal-time rush hours, juggling dishes of food at the same time.

Each of the seven hundred and fifty families living under San Sabba's roof has a tiny cubicle of space blocked off by plywood sheets with crudely-hung blankets serving as doorways. Inside each "bedroom" is barely enough room for two double-decker army bunks, a corner filled with suitcases or an ancient bureau, plus the residents themselves. Each family is allowed one weak electric bulb and only those "fortunate" enough to have "outside" rooms can turn their lights off in the daytime.

Morning comes very early at San Sabba. Lights turned on at six are usually preceded by a few hungry

Carrying her year-old son, born in a refugee camp, this refugee mother carefully prepares to carry a pot full of soup and a bag of bread back to her barrack home in order to feed her child. Beans, soup, bread and potatoes constitute the regular diet of the refugees. All inmates of San Sabba must make at least three round trips a day up and down the rickety steps of the two narrow staircases in this former rice factory to stand in line, receive their allowance of food at the kitchen and then carry it back upstairs to eat in their own "bedrooms." There is no dining hall at the camp. Old and young, strong and feeble, jostle each other impatiently for space on the stairways during meal-time rush hours, juggling dishes of food at the same time. After each meal, refugee wives wash up the dishes in an outdoor sink.

Prisoners of freedom in the Gesuiti refugee camp in Trieste, these homeless single men are quartered in the chapel of a former prison built to hold one hundred and fifty criminals, but which today shelters six hundred and fifty refugees from Eastern Europe. This picture shows their frustrated boredom which continues from day to day, week to week, month to month. Two dim electric light bulbs provide but little brightness in the drab life of the refugees in this fifty-foot long room. Not permitted to work, there is little constructive activity to fill in the long hours of each day. Even the handicraft classes held by the World Council of Churches and the World's Alliance of YMCA's provide all too little diversion for the empty hours.

babies who have already awakened a whole floorful of families. Each day is filled with seemingly endless standing in lines—to wash, to shave, perform toilet duties, to eat and to wash dishes. Little sleep is possible amid a high murmur of many voices until after "lights out" at eleven.

But the most dismal conditions among Trieste's refugee population exist for some eight hundred single men without families who are quartered in grim old Gesuiti prison, a hundred-year-old stone penitentiary designed to house one hundred and fifty criminals.

Today, Gesuiti's inmates virtually must live in each other's laps—day and night. They are jammed with their rickety steel bunks into long, dark corridors which smell of unwashed blankets, and which are lighted only periodically by electric bulbs with the brightness of a worn-out flashlight.

A "Greenwich Village" of refugee artists inhabits the low-roofed attic of Gesuiti. Tiny dormer windows let in barely enough light to read crudely-lettered signs in bold Russian characters which welcome "all true lovers of art" to the little community.

In the prison's former Roman Catholic chapel, more than two dozen husky young men while away the hours under two dim electric bulbs. Lined with bunks spaced two feet apart, the chapel's present tenants often shave each other, heeding the director's constant admonition to keep up their personal appearance.

In spite of their miserable existence, most of Gesuiti's citizens are still full of pride and creative spirit. Yet, the endless days of idleness are slowly changing them into downcast, dejected cynics who soon may challenge the spirit of freedom to make itself manifest to them in some other way than by handing out second-hand clothes and bread line relief.

As are refugees everywhere, Trieste's homeless thousands are weary of waiting, feeble of hope and increasingly frustrated by having to accept continued charity. Their earnest desire is to know once again the security of a home and a job and the chance to rear their children in freedom of opportunity.

Their tragic story lacks a happy ending. Only the activated conscience of Christian churchmen can provide a solution.

Missionaries Detained in China

Forty American Protestant Workers Held—Eleven Are Prisoners

AT least forty American Protestant missionaries are being held against their will in various parts of Communist China, it has been revealed by the National Council of the Churches of Christ in the U.S.A.

Eleven missionaries are being held prisoner "contrary to all the practices of civilized nations," said a statement prepared by the Council's China Committee, and others are being held either under house arrest or are greatly restricted in their movements.

The plight of these American missionaries, a remnant of the 2,535 who were serving in China five years ago, was made public by Dr. Samuel McCrea Cavert, general secretary of the National Council, at a press conference in New York.

Stone Wall of Silence

The statement was issued with the approval of the Council's 30-denomination China Committee. It declared that efforts to gain information about the missionaries had been met by a "stone wall" of silence.

Wallace C. Merwin, executive secretary of the China Committee, said that "it would seem that in practically every instance the missionaries are being held for propaganda purposes, since many have been used as the central characters in public trials."

These missionaries, the statement said, "have been forced to bear in silence charges that missions have been the agencies of what is called American imperialism and cultural aggression, that every good work performed in more than a hundred years has been done to poison and seduce the Chinese people, and that missionaries have been tools and spies of their own government."

In addition to the public trials, Mr. Merwin said, the missionaries have been subjected to long hours of interrogation, many of them being requested to write out their views on the Korean war and American intentions in Asia.

Action May Speed Return

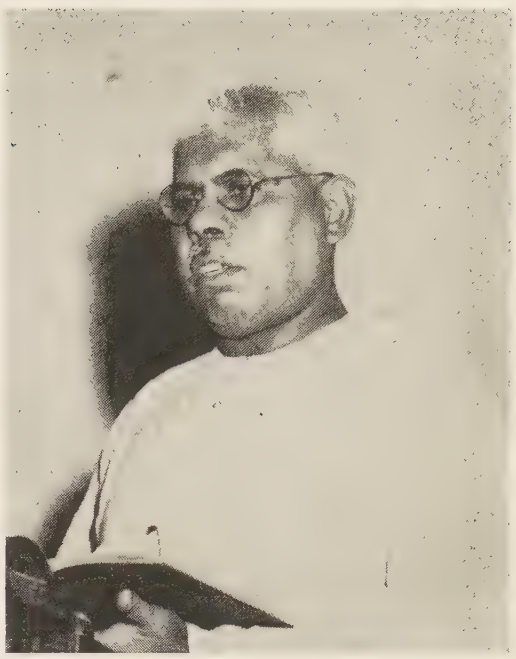
The decision to publicize the plight of these missionaries, Mr. Merwin said, was based on the hope that such action "might help to speed their return." This view was shared by some of the missionaries recently released from China, he added. Previously, there had been reluctance to make any public revelation regarding the treatment of their missionaries on the ground that it might result in reprisals.

Latest information available indicates that the Communists have not made a systematic effort to destroy the church in China, Mr. Merwin reported. "They recognize that persecution is not the best method to use in dealing with the church and have made a guarantee of religious liberty which, though limited in nature, is generally observed."

He reported that churches in large cities remain open, although no activities of an evangelistic character are permitted and pastors' sermons are carefully scrutinized.

India Moves Ahead

By LOUISE MOSELEY*



Mr. Maqbul-Masih

THERE is about as much likelihood that communism will gain control in India as there is that this will happen in the United States," declared Samuel Maqbul-Masih. When the Indian Christian leader made this remark, shortly after his arrival in America early in April, there was a twinkle in his eye, indicating that he thinks the danger of either country's going communist is very slight.

An active member of India's Congress Party, which seeks to make that nation a modern and democratic one, Mr. Masih can speak with some authority on the state of his native country. He might be serving this year in the provincial legislature of Madhya Pradesh (formerly Central Provinces) but he declined the nomination because of his current visit in the United States.

Directs Mission Work

Samuel Masih has been pastor of the Fosterpur Christian Church for more than twelve years. Also, he has directed the mission work of Disciples of Christ in Fosterpur. This responsibility has involved administration of a primary school, a medical dispensary, and evangelistic work in several neighboring rural communities. The experience has led him to know his village people intimately, under both the old and new government.

Passionately devoted to Pandit Nehru, who is India's prime minister and foreign minister, Mr. Masih believes that Nehru's neutral policy regarding China and Korea is sound. To support this point of view he calls attention to the fact that leaders of other governments are now saying that they should have listened to Nehru a year ago.

As a local church pastor and Christian mission administrator, Samuel Masih speaks gratefully of the religious privileges enjoyed by his people under the new regime. He feels that the nine Christians who served in the constituent assembly exerted a fine influence upon the wording of India's present constitution and cites the fact that freedom of religion is permitted to all persons.

Registration of religious affiliation was required temporarily along the Hyderabad border, but this situation was localized and did not affect other parts of the nation, Mr. Masih points out. Now registration of religious faith is not required anywhere in India. Christians are free to propagate their faith even in the native states which have been closed to outside influences for centuries. Opening of native states has made possible the cooperative enterprise which Disciples of Christ are undertaking with British Baptists and other Protestant groups in the "Regions Beyond"—the states of Surguja and Orissa.

Added to provisions for freedom of worship, the new constitution has abolished the age-old caste system. The Hindu Code Bill provides the same legal rights for women as for men. Many social and industrial reforms are being projected.

Asked how the change in governments affected the work of Christian churches in India, Samuel Masih smiled and said, "We just went on doing what we had been doing. We continued to worship and teach and baptize converts as before. But we are encouraging our people to use their newly acquired vote and to take part in the government which is now their own." Admitting that the social and political changes have not yet affected the great masses of illiterate people in the rural areas, he warmly defends the idea that there is hope for future progress in this field.

To Teach at Butler University

On leave of absence from his work for one year, Samuel Masih will teach in the department of missions at Butler University School of Religion in Indianapolis during the 1952 fall term. This summer he will be heard in churches and conferences across the nation. A graduate of Hartford Seminary, Hartford, Connecticut, he holds the degree of Master of Sacred Theology (S. T. M.). Formerly executive secretary of the Indian Convention of Christian Churches, he has been cited by fellow-churchmen as one of the leading Christians in all India. One of two hundred and eighty-eight nationals now carrying leadership responsibilities in Disciples of Christ churches and mission institutions in India, he expects to return to resume his work there in July, 1953.

*Mrs. Moseley is executive secretary of the department of interpretation of The United Christian Missionary Society.

Changes in National Leadership

Changes in the Staff of The United Christian Missionary Society

Lois Anna Ely

MISS Lois Anna Ely, national director of adult work in missionary education since 1944, retired June 1 from active service with the United Society. Appointed to serve as a missionary to China in 1919 with the Christian Women's Board of Missions, and continuing to serve in that field until 1943, Miss Ely thus rounds out thirty-three years of service with the organization. During her years in China she served in Nantung, Nanking and Shanghai, and was interned by the Japanese for eleven months in 1943 after which time she returned to the United States on the S.S. *Gripsholm*.

As director of adult work in missionary education, Miss Ely has written and edited mission study programs and prepared other materials for use by adult groups in studies of missions. She will make her home with her family in Los Angeles, California.

Miss Muriel Watkins, Cleveland, Ohio, is to succeed Miss Ely. She is a Phillips University graduate, receiving her B.A. degree in 1945, and the M.A. degree in 1947. She has had additional work at Youngstown, Ohio, College and at Butler University.

The past two years Miss Watkins has taught in the weekday religious education system in Indianapolis. For several years she was girls' work director and worker with mothers' clubs in Christ Mission Settlement in Youngstown. She has had teaching experience at Phillips University and was a youth director at the Marshall, Oklahoma, Christian Church. Miss Watkins is an excellent speaker and writer.

WALTER W. Sikes has resigned as national director of peace and interracial understanding, in the department of social welfare of the United Society, to accept a position as professor of philosophy of religion and Christian ethics in Butler School of Religion, Indianapolis. Dr. Sikes came to the Society in 1946 after ten years of teaching philosophy and religion in Berea College, Berea, Kentucky.

Walter W. Sikes

During his six years with the United Society Dr. Sikes initiated the United Nations seminars, the Washington Workshops on World Order, the college and university institutes on international affairs, and the series of regional workshops on world order that have reached all sections of the churches in the United States.

Dr. Sikes takes up his new responsibilities September 1. His successor has not yet been announced.

RALPH A. Prather, whose resignation from the Society took effect on May 1, had served as executive secretary of the service department of the United Society for four and a half years. Before coming to the Society, Mr. Prather served as principal of Livingston Academy in Overton County, Tennessee. He now has accepted a position as principal of the Rickman, Tennessee, elementary and high school, and with his family will make his home in Livingston, Tennessee.

Harry A. Helwig

Taking Mr. Prather's place as executive secretary of the service department of the United Society is Harry A. Helwig, formerly assistant general secretary and program and membership secretary of the Y.M.C.A. in Hamilton, Ohio. He begins his service with the Society on June 15. During his nearly twenty-five years of association with the Y.M.C.A. Mr. Helwig has been active in civic and community groups and has devoted much time to the work of Disciples of Christ in Hamilton, where he was serving as chair-

(*Continued on page* 29)

THIS IS THE POSTER that calls the children to church this summer. Last year Protestantism celebrated the Fiftieth Anniversary of Vacation Church Schools. As we begin the next fifty years of vacation school history we are eager to make our schools more effective in helping boys and girls know about the Christian gospel and the way of life.

Children today seem to possess an amazing sensitivity to the problems that surround us all. Growing up in this anxious age, our children reflect the anxieties and tensions of adults. Statistics say that more than half of our children live their early years in the relative isolation of one- or two-child families. Within these families parents shower the child with all the "advantages" they can afford, but they also focus all their anxieties upon him.

One of the ways the church can remedy this situation is by following through this summer in the Vacation Church Schools, helping boys and girls worship God, follow Jesus, know and use the Bible, live as Christians, serve in the church, and have a concern for its world-wide mission.

In this way inner security and stability may be developed; when the external world is lacking in stability, he can draw upon these resources to maintain order in his world. Through the Vacation Church School activities he will become more actively aware of himself and his relationship with others.

There are 48,000,000 children in the United States under eighteen years of age. Now, more than ever, the Vacation Church School answers the need to follow through on building a balanced program. Churches should help boys and girls to dramatize Bible stories, play and have fun together, make things, sing songs, and visit places of interest. Worship in such a setting takes on new meaning.

Every church owes it to the total church and to the boys and girls of its own community to plan for a Vacation Church School. The fifty years of the Vacation Church School Movement have proved that in a few summer weeks the church can provide more teaching time and more effective teaching than it can provide in a whole year of Sunday school work. And the children love it! Churches also find the Vacation Church School a fruitful means of reaching unreached children and families.

—RUTH REYNOLDS

Mexico's Institute for Rural Women

Missionaries and Mexican Women Hold the Annual Institute for Rural Women of the Jerez Valley

By ELLA HUFF KEPPLE*

THE eighth institute for rural women was held in Los Haro, Zacateces, Mexico, the third week in March. Much progress has been made since the early institutes when classes for a few church members were eyed with suspicion by all outsiders. Now the institute is a long-anticipated and well-attended affair. The fifty-eight attending this year included the children, for whom special classes and activities were planned.

The women came to Los Haro by bus, burro and afoot from widely scattered ranches and villages in the Jerez Valley. They brought what children they were not able to leave at home. They brought beans, corn, lard, or other food as a contribution.

Everybody Helped

These rural women made their beds on bags of straw laid close together on the floor. Florine Cantrell, medical missionary stationed at Los Haro, had charge of the cooking, but everybody helped with all of the work and cooperated with wonderful good will.

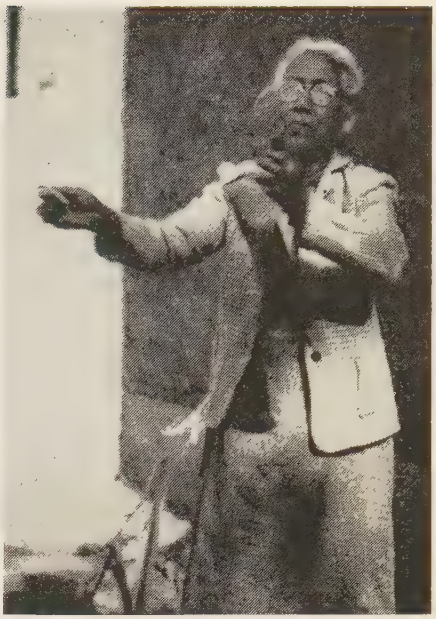
Senorita Luisa Garcia, who is secretary of women's work, was the director of the Institute. Miss Jessie Law, a missionary nurse at Los Haro, helped her with the organization; but Miss Law was so busy with the clinic and the delivery of babies that she was really present only a part of the time.

Miss May Wilson of Aguascalientes, Miss Hallie Strange and I from Pabellon taught classes and had charge of the night services. People of the village were invited to the night services.

Senorita Sara Saldiver had charge of games and classes for the children. She and Senorita Garcia also taught them some new songs, which included an original "Thank you" song to Miss Florine for the good food she prepared.

Meals had to be served in three shifts: babes in arms, the children, and then the women. I was allowed to feed three wee bottle-goats three times a day—some children were always eager to help. They especially longed to feed and pet Darkness, the little black kid that was born blind.

*Mrs. Kepple and her husband are stationed at Pabellon as missionaries with The United Christian Missionary Society.



Senorita Luisa Garcia, director of the Institute, calls the women to dinner by striking a tin dustpan with a small stone.

Four generations from one family attended the Institute for women held at Los Haro in March of 1952.

Below, children at the Institute enjoy the seesaw at Los Haro which probably is the only seesaw in the Jerez Valley.

Dona Pola's Family

Four generations of women attended the Institute this year. There was dear old Dona Pola, always the first to get up mornings to start sweeping, usually attending classes with a small grandchild wrapped in her rebozo, and the last to stop puttering around at night putting things away.

Dona Pola's daughter Angela has a large family and plenty of grandchildren of her own, but she seldom misses an institute or convention. Mimi is her daughter-in-law and the mother of dainty Perlita who celebrated her first birthday at the time of the Institute. Everybody was happy with them when the young father rode over horrible roads on his bicycle from his distant ranch in order to greet his little daughter on her birthday. And what did he bring? An *abrazo*, of course! That is a very special embrace and what any little Mexican girl would expect to receive from her *papacito* on such an occasion.

Lessons for Christian Living

The Institute included classes on the History of Our Church, Missions, The Christian Home, and hand work. As usual, however, much of the learning took place outside the class room. There was that awful moment when we discovered that somebody had eaten the cheese for the maccaroni. Before ugly thoughts and accusations could arise, one woman said, "I confess that I was an Adam. They gave to me and I ate. Come on, let's take up a collection and go get some more." The incident became a joke and the non-Christian women learned the value of facing a situation truthfully and in good humor.

The women of this area now look forward to the next Institute when they may come together to enjoy Christian fellowship and learn more of the abundant life.

WORLD CALL

—Photo by Allin Sharp

A bright-eyed boy of Paraguay enjoys his handwork.

Let the Children Come

Because the Christian Church in Asuncion Opens Its Doors and Says, "Let the Children Come," Children in Paraguay Are Learning What It means to Have Jesus for a Friend.

By JUNE SMEDLEY*

THEN they heard a soft voice say, "Let the children come unto me, and do not hinder them." I like to think that the children who come to our Christian church here in Asuncion, Paraguay, are just as anxious to see Jesus, their friend, as were those children long ago. And to each of us as teacher or parent he says even today, Let the children come.

Every experience a child has either leads him to Jesus or it hinders him in finding the right road. Happy and fortunate is the child born in a Christian home and surrounded by love. His home is a big and beautiful world where there are hundreds of experiences which help to form Christian character.

When a little child comes to us here in Asuncion, I always wonder, His home—what is it? Is there a father and a mother who accepted the responsibility of a home by first having God's sanction of their union of marriage? Do they lovingly try to help their children feel a sense of security and direction? Or, is this a child from one of the many "half-homes" where the father's love is unknown?

What Can the Church Do?

The first of the "Children's Rights" as given by the Geneva Declaration is that "the child ought to enjoy the means of a normal development, materially as well as spiritually." God planned homes for children. Those homes normally consist of a father and a mother bound together by "holy bonds of matrimony." How, then, can children enjoy normal development if they are placed in abnormal situations?

This is one of the problems which we faced in the church in Latin America, but particularly in Paraguay. What can be done about it? How does it enter into leading children to Jesus?

Our pastor has taken the lead in trying to bring about a normal and Christian relationship between men and women who have children in our church school but who are living outside of holy matrimony. All of us are trying to help in order that the child may have a normal home life; also that he may someday establish a Christian home of his own.

Sometimes circumstances are such that we are prevented from helping the parents form a truly Christian home. We are therefore obligated to help the children build their lives on a more firm foundation. So far, our success has been small, but sure. One girl, who was married in our little chapel, has now established a Christian home. Through the church's influence, Alicia has reached higher than has her mother.

First, Transform Home Situation

Counselling, visiting, working with and loving even the most unlovable of these men and women are the means the missionary must use to try to transform these "half-homes" to Christian homes so that the child might be helped to know Jesus.

Be the home what it may, there comes a time in the life of every child when the home is no longer the only world that he sees. Fortunate is the child who finds in that outside world the spiritual help necessary to cope with the difficulties and problems of life.

Our Sunday school children come from varied types of homes and backgrounds. Some like Tila and Angel come from the slum area along the river where the people live very little above the level of animals. Worse than the burden of poverty is the degredation which comes from such communal living as is found in such slum areas. Nothing seems sacred—property, people or souls.

Some children, like Perlita, come from a one-room shack but from a better section of town where living is on a slightly higher level. While some, like Enrique, come from a fine, cultured home which affords him a normal development, both spiritually and materially.

Our task of helping these boys and girls love God and their fellow man is not easy because of their varied social and educational background. Yet God causes miracles to happen as we patiently, day by day, work with his children.

We try to find for the child the highest spiritual development in each epoch of his life. He learns to sing, to pray, to work, to serve, to love as a child should for his age. One of his first lessons is learning to cooperate at play and at work with others of his own age.

Today in our church in Asuncion our Christian family is planning better for its children. Only twelve years ago Laura Mai Norment started a Sunday school with four children present. Now we have more than four departments.

Ours is becoming a family church more and more. It is with that idea that we reach out to help the mothers. Visiting them, helping them make clothing for their families, suggesting ways of caring for and feeding their babies, and many other little tasks which, though simple in act, are the core of a Christian family in the church. These are time-consuming tasks for missionaries, but these are the acts which prove to the people we come in the name of Jesus.

Sunday School Is Growing

Let the little children come—and they do come. More come each year. And such opportunities! How happy they can be in a bright, happy and attractive room—curtains at the windows, flowers at the worship center, chairs neatly arranged, blocks ready for play, or the piano open and ready for the group singing.

Not satisfied that missionary personnel take all the leadership, we are working toward and are realizing leadership on the part of the Paraguayans. Though our people are not educationally prepared for such work in the church, we vision a new era when our youth—some like Oscar, Tila, Jose, Angel, Miguel, and Rosalie—reach the

*Mr. and Mrs. George Smedley are Disciples of Christ missionaries in Asuncion, Paraguay, with The United Christian Missionary Society.

age that they will begin to accept responsibilities of teaching and leading.

Ermelinda came to Asuncion from the country at the age of thirteen, determined to finish the primary school which then began with the third grade. It was necessary that she work part time. Winter and summer she worked and studied. During this period she joined the church. After primary school she entered and finished the normal school. While still in school she began teaching in the primary department of the Sunday school. Today Ermelinda is a teacher at Colegio Internacional, a teacher in our Sunday school, a leader with the young people, and a faithful Christian.

Daily Vacation Bible Schools have been well received in Paraguay. They are the only such activities for children in the religious life of Paraguay. The state church offers nothing like them. The fact that our enrollment increases each year is an indication of how well the D. V. B. S. is received. We are able to contact homes we can reach in no other way.

"Let the children come to me." It is a big task. Every experience a child has makes a mark on his character. With a sense of the profundity of our task, the missionaries enter into the challenge of the above statement and are endeavoring, with God's guidance, to administer to the needs of these people, and especially to the children that they might see Jesus.

The hope of the Paraguayan church lies in the children who enter its doors.

Changes in National Leadership

(*Continued from page* 26)

man of the official board of the High Street Church of Christ at the time of his appointment to the Society.

JUNE 30 will mark the conclusion of forty-one years of service to the Foreign Christian Missionary Society and the United Society by William H. Colsher. Mr. Colsher began his term of service in 1910 as a bookkeeper with the Foreign Christian Missionary Society in Cincinnati.

Through the years devoted to the national mission work of the Disciples, Mr. Colsher has handled books and lantern slides and has worked on the Yearbook of Disciples of Christ. After the movies and film strips of present-day audio-visual materials were introduced to the churches, Mr. Colsher's time was given over completely to handling orders for missionary books, study packets for Christian Women's Fellowships and all sales literature items handled by the Society.

MISS Alice Rist of Indianapolis has been called to the position of national director of program coordination in the department of missionary organization of the United Society, succeeding Mrs. Florence Sly who has served ad interim since 1950. Miss Rist has worked in the department since 1949 as secretarial assistant and assumed her new duties on June 1.

A native of Nebraska, Miss Rist was graduated from Phillips University, Enid, Oklahoma, in 1949. While attending Phillips she served for three years as office secretary for the Oklahoma Women's Christian Missionary Society in Enid.

A Visitor's Pleasant Experiences at S. C. I.

By FLORENCE PETTIT*

A VISIT to Southern Christian Institute, Disciples of Christ home missions school for Negroes near Edwards, Mississippi, had been a deep longing of mine for years—and is now being enjoyed in retrospect. From the first welcoming smile and handclasp, to the final wave of farewell, it was a most rewarding time.

The first morning was spent in and out of the bookmobile with John Long, president of the school, and Mrs. Long as they carried large boxes of books and armfuls of magazines to rural schools. A box containing books for varied age levels was left at each school. If the teacher had ready a box of books that had been read and reread, it could be checked and carried on to a school down the road.

The same process was repeated until the book supply was exhausted or the Longs' time used up. More than thirty rural schools are served by the S. C. I. bookmobile.

The hour spent with the ministerial group, under the direction of J. J. Hawkins, was delightful and informative, especially so when Mr. Hawkins graphically presented the missionary journeys of St. Paul and, by the use of maps, compared them with similar, imaginary journeys in the United States.

Much stirring in the rooms of the Home Economic Department was caused by the refinishing of floors, the making of new slip covers, and the hanging of window curtains. The old dining chairs were beginning to take on a new look as the girls labored at refinishing the wood and covering the seats with new fiber-glass fabric. The appearance of the department was much improved by such activity.

As I listened to Ray Hubbert's class of high school seniors discuss current world happenings the thought came to me that these young people are being made aware of some of the problems they will soon be facing and that they are being prepared to help solve those same problems.

A look into the library where Miss Mary Bassett presides revealed several students studying with the help of the many reference books, magazines and other aids. A quiet order reigned in that room, which was conducive to deep thought. A few bare spots on the shelves seemed to be pleading that they, too, be filled with good books and music records for the benefit of the students.

A glimpse into the physical education section showed preparation in progress for a demonstration of work techniques.

The chapel service on the World Day of Prayer was a satisfying experience, especially noteworthy because of the lovely spirituals sung by the group, and the silent periods of prayer.

Sunday morning was another mountain top experience of inspiring worship—from the organ prelude through the beautiful anthem by the choir, the communion service in all its simplicity, to the sermon touching on personal Christian ethics.

The gently rolling acres that form the large plantation were lovely to behold as the spring green was timidly taking possession of the countryside. The deep brown, the red and jersey yellow of the cattle as they grazed in the greening pastures stood out against the somber, dark but peaceful forest of southern pine, yellow poplar, oak and other tree varieties. These cattle and the hog herd are the source of the delicious meats served in the large dining hall.

A deep, clear gem of a lake rests quietly in the little valley close beside the vegetable gardens where already were growing English peas, beets, potatoes and various salad greens to grace the dining tables.

The all-embracing, gracious atmosphere of the S. C. I. campus causes the visitor to want to linger on and on to drink from the cup of hospitality and eat the food of fellowship and Christian brotherhood—hoping that the spell will last. And, indeed, it does last, so that a share is carried away in the heart of the traveler, with the awareness that he has been truly enriched.

The library at the Southern Christian Institute not only serves the student body, but from it magazines, pictures and books are taken in a bookmobile to schools of the rural community.

*Mrs. Pettit is a secretarial assistant in the department of institutional missions of The United Christian Missionary Society.

Transylvania College
Lexington, Kentucky

TRANSYLVANIA College will offer a unique summer session combining arena theater presentations, workshops, and three three-week academic sessions. The program is arranged so that a student may earn five quarter hours of credit during each three-week period.

A new feature of the workshops will be programs for both volunteer and professional religious leaders, and will be under the direction of Gentry Shelton, minister of education and music at Central Christian Church, Lexington, and Mrs. James B. McEuen, also of Central Christian Church.

Culver-Stockton College
Canton, Missouri

President L. E. Ziegler, Dr. John B. Alexander, dean of the faculty, and Dwight Stewart, a senior student, took part in the program of the 113th Missouri Convention of Disciples of Christ at Springfield, April 23-26.

The Chapel Choir made its one week spring tour in April, going to Chicago and surrounding area. Pre-tour concerts were also given in Kahoka, New London, and Bowling Green, Mo.

Paul Harvey, news commentator for American Broadcasting Company, was a special guest speaker for Senior Day, held for high school seniors on the Culver-Stockton campus in early May. He was awarded the honorary Litt. D. degree during his visit. High school seniors within a radius of eighty miles from Canton were campus guests for the day.

Chapman College
Los Angeles, California

The annual Founders' Day scholarship banquet, celebrating the ninety-first year of the founding of Chapman College, was held March 7. Proceeds from the sale of dinner tickets go to the scholarship fund which is used to assist worthy students at Chapman College.

Dr. W. Ballentine Henley, president of the College of Physicians and Surgeons, gave the principal address. Art Baker, radio, motion picture and television star, served as master of ceremonies.

A radio program sponsored by Chapman College is broadcast each evening over KPMO, Pomona. Entitled "The Hour of Faith, Hope and Love," the program features hymns and anthems by the college music groups. Dr. M. Owen Kellison, provost, is moderator. Mrs. O. J. Goulter, recently returned missionary from China, is to be one of the guest speakers.

The Life-line Church Program, launched last year, is catching fire with the churches in the area served by Chapman. The plan calls for churches to support their church college to the extent of twenty cents a month per member, and to send one student to the college each year. In return for this life-line support, the church receives from Chapman a one-half tuition scholarship for a new student whom it might send to the college. Approximately thirty churches will be listed as "life-line" churches by June 30.

Texas Christian University
Fort Worth, Texas

In addition to the honorary degree from Atlantic Christian College, President M. E. Sadler will receive the honorary degree of Doctor of Laws from the University of Detroit in June.

During March, an Institute of World Affairs was held on the campus, using as its theme, "The Clash of Communism and Democracy." Speakers included Dr. Samuel Guy Inman, expert on Latin America, Prof. Earl H. Pritchard, specialist on Far Eastern relations, and Leo Lania, authority on European affairs. Public forums were held each night.

The Faculty Research Committee has made grants to three T.C.U. professors for study in the fields of theater, teacher education and church unity. Dr. Walter R. Volbach, associate professor of Speech-Drama, was given funds to investigate theater courses of colleges and universities.

Mrs. Faye Jones, assistant professor of secondary education, will make a survey of certain phases of teacher education in Tarrant County. Dr. A. T. DeGroot, who is conducting the Texas Christian European study tour, will remain in Geneva for a while in order to continue tabulation of major source materials of the World Conference on Faith and Order. While he is in Europe, Dr. DeGroot will be a special accredited visitor at the World Conference on Faith and Order to be held at Lund, Sweden.

Atlantic Christian College
Wilson, North Carolina

On May 25 at the Fiftieth Anniversary Commencement, six honorary doctors degrees were conferred by the College. These were the first honorary degrees conferred during the college's fifty years of existence.

Alumni who received degrees were Dr. M. E. Sadler, president of Texas Christian University; C. Manly Morton, former Disciple missionary and now retired and residing in Fort Lauderdale, Fla.; Dr. Cecil A. Jarman, minister of the Wilson church; and John M. Waters, Arapahoe, N. C.

Others receiving degrees were Perry Case of Atlantic Christian College, and H. Galt Braxton, Kinston, N. C. Dr. Sadler gave the Commencement address.

Butler University
Indianapolis, Indiana

All members of the faculty of the School of Religion participated in Holy Week activities in Indiana churches. Over WFBM on Good Friday, Dr. Alfred R. Edyvean, Dr. William Robinson, and Prof. Frank J. Albert appeared on a special program.

Dr. DeForest O'Dell, head of the journalism department, has been appointed director of student contact work and alumni secretary of the University. A graduate of Butler University, he has served on the faculty of his Alma Mater, Lombard College, and at Western Illinois State College and Drake University. He has been at Butler since 1946.

Dr. Jackson K. Ehlert, dean of the School of Music and Fine Arts, Ithaca College, Ithaca, N. Y., has been appointed dean of

CHRISTIAN COLLEGE, Columbia, Missouri, recently had as a guest speaker, Thomas Hart Benton (left). Here he is conversing with Sidney Larson, Art Department Head, and with Sheila Baker, a senior. The lithographs are from the private collection of L. M. White, editor-publisher of the Mexico, Mo., *Ledger*.

the Jordan College of Music of Butler University. He is a graduate of the University of Minnesota and the University of Colorado, and has had nearly twenty-three years of experience in music administration and education.

Martin S. Marks, a senior in the Jordan College of Music of Butler University, has been selected winner of the Betty Phillips Memorial Award.

Four musicians of national reputation judged the auditions of outstanding piano students who competed for the award. They are Sydney Foster, concert pianist; Alexander Tcherepinin, composer-pianist; Fabien Sevitzky, musical director of the Indianapolis Symphony Orchestra; and Igor Buketoff, conductor of the Fort Wayne Philharmonic Orchestra and New York's Philharmonic children's concerts.

The winner, Mr. Marks, will receive a minimum cash award of $300 and an Indianapolis debut sponsored by Butler University. The Indianapolis Music League will sponsor a paid recital engagement by the young artist, and a local radio station will give him a 30-minute spot. Mr. Marks is a student of Ozan Marsh.

Disciples House
Vanderbilt University
Nashville, Tennessee

Dr. William West, minister of First Christian Church, Chattanooga, and lecturer in Practical Theology at Vanderbilt, was the Religious Emphasis Week speaker at Atlantic Christian College, Wilson, N. C.

During spring vacation, Robert Funk, a resident in the Disciples House, attended the annual meeting of the National Association of Biblical Instructors.

William Woods College
Fulton, Missouri

Special consideration is being given to an experiment in a post-graduate vocational course for terminal students during the 1952-53 session. Such a special offering would be directed solely at terminal students, and would be cast on the vocational and semi-professional training level. It would serve those students who do not intend to go beyond the junior college academic program except for specialized vocational training.

President T. T. Swearingen will be associated with Boston University during its 1952 summer term. He will teach the course in Administration of Ecumenical Religious Education at the second Annual Institute of Ecumenical Administration presented by the Boston University School of Theology, July 7-26.

The institute is endorsed by the National Council of Churches and is an educational venture in cooperative Christianity. It provides a graduate theological program for persons interested in the resources of the ecumenical movement and in training for professional services in this field.

The College of the Bible
Lexington, Kentucky

The Kentucky-Tennessee Regional Interseminary Conference was held on the campus in March. Donn C. Ramsdell, a senior at The College of the Bible, was the retiring president of the conference.

Dr. Howard E. Short, professor of Church History at the College, and Dr. Homer W. Carpenter, minister of First Christian Church, Louisville, were among the leaders.

Drake University's Students Study Art

—Photo by Marion Pease

Art students at Drake University, Des Moines, Iowa, use nine spacious studios in Iowa hall on the campus. Early this year the Drake chapter of Delta Phi Delta, national honorary art fraternity, presented an exchange art exhibit with the University of Oklahoma. Karl Mattern, nationally-known painter, is one of the art instructors.

Drake University
Des Moines, Iowa

Included in the annual career conference in March were discussions for students interested in careers in religion. Dr. William Moore, professor of Old Testament, discussed church vocations. Dr. Riley Pittman, associate professor of Religion, spoke on "Considering a Christian Vocation."

The annual tour of the choir included twenty-four appearences in Iowa, Illinois and Indiana, and one television appearance.

Trophies were awarded to the outstanding actor and actress in the high school division, and to the best performer in the college division, in connection with the annual play festival held on the campus in March.

A government loan of $1,000,000 and allocation of the necessary steel bring the Drake dormitory project nearer realization. The project includes three dormitories for 586 students, and a central dining hall. The estimated cost will be $1,600,000, not including equipment.

Bethany College
Bethany, West Virginia

As one of the outstanding lecturers brought to the Bethany campus by the Concert and Lecture Committee, William L. Shirer spoke to the Bethany College community in March on the topic "Our Struggle for Survival."

The third edition of *General Biology*, by Strausbaugh and Weimer, has just been published. Dr. Bernal R. Weimer is head of the Department of Biology at Bethany College, and is dean.

Examinations were held in nine centers during the month of April for the purpose of selecting those high school graduates who will be recipients of scholarships at Bethany College during the next academic year. The scholarships range upwards from $100 a semester.

Phillips University
Enid, Oklahoma

Oswald J. Goulter, who served for thirty years as a missionary in China, has been selected to fill the Chair of Missions at the College of the Bible at Phillips University. He will assume his duties in September.

Recently the board of trustees approved a campaign for buildings and for salary increases to faculty and staff. The buildings include an auditorium, a fine arts building, a fire-proof men's dormitory, and a new main building to house administrative offices and the Department of Education. It is hoped that all these buildings can be completed within the next seven years.

Jarvis Christian College
Hawkins, Texas

Summer school begins June 3. For the twelfth year Jarvis offers a solution to problems confronting veteran teachers, prospective teachers and first-year students and others who feel the urge to continue their studies through summer months.

A program of studies designed to meet needs of the in-service teacher for the certificate requirements of the minimum Foundation Education Bill will be provided.

Courses offered will be those in Art Education, Music Education, Handicraft, Elementary and Second Education, Library Science, Home Economics, and the general academic subjects.

Fifty students may earn this summer as much as $200 each toward their college expenses for the 1952-53 term. Interested students should write the college president.

The Second Annual Youth Conference of the Northwest Luzon Area was held December 26-31, 1951, in Vigan Ilocos Sur.

Youth Fellowships Are Organized in Philippines

Brillantino Pada Reviews the Plans and Hopes for Youth Work in Northwest Luzon Since the Organization of the CYF Last December.

ACTION, cooperation and service are the three goals of the newly organized Christian Youth Fellowship of the Northwest Luzon Conference of Disciples of Christ in the Philippines, according to a recent report by Brillantino Pada, press relations officer of the CYF in that area.

Mr. Pada tells how a hundred young people and leaders met at Vigan, Ilocos Sur, last December to organize the Fellowship. Some traveled hundreds of kilometers from Apayao and Cagayan, and many braved the craggy foot-trails of mountainous Abra.

American missionaries, Filipino ministers and youth workers taught classes, delivered inspirational messages, and supervised recreational activities for the group of young people who came to the conference in search of guidance and inspiration.

The subjects discussed in the classes included Bible Study—Christ Is the Answer; Communism vs. the New Testament Church; The Christian Home; Drama; Choir; and four classes on the Christian Youth Fellowship.

Offerings for Others

Through the energy and resourcefulness of Reuben Batoon, dean of the conference, the young people collected funds which were allocated as follows: (1) To help rehabilitate the churches destroyed in the Jamaica hurricane last August; (2) To aid the victims of the latest eruption of Hibokhibok, a volcano on the island of Camiguin, north of Mindanao in the Philippines; and (3) To help finance the Filipino youth delegate to the Third World Conference of Christian Youth to be held in Travancore, India, in December, 1952. The money came from the proceeds of a concert, a sale of coca-colas, a sacrificial breakfast, and voluntary contributions.

The installation of the newly-elected area officers of the Christian Youth Fellowship took place on December 30. The officers are Miss Wilfrida Pascua, president; Augusto Haynes, vice president; Godelia Haynes, secretary; Apolinaria Casel, treasurer; Brillantino Pada, press relations officer. Orlando Santos, Roberto Pascua, Miriam Camaro and Patricio Kaliba are the district representatives and also area chairmen of the four commissions. Mr. and Mrs. Norwood Tye, Disciples of Christ missionaries to the Philippines, and Juan F. Santos, president of Northern Christian College, are the sponsors.

Miss Wilfrida Pascua, the president, is a faculty member of the Christian Training School in Vigan. She is an active church worker and one of the pioneers in Cooperatives in the Philippines. A graduate of Union Theological Seminary in Manila, Miss Pascua is youth director of the Ilocos Norte and Cagayan districts.

On January 25-26, barely a month after the organization of the area, the elected officers—scattered throughout the four provinces of Ilocos Norte, Ilocos Sur, Abra and Cagayan—convened in Vigan for a youth planning rally and worked out the plans and program of the Christian Youth Fellowship for the year.

Among the important measures considered was the initial budget for the area for the year beginning July 1, 1952. Pesos 400 will come from pledges of the local youth organizations and from The United Christian Missionary Society subsidy to the Northwest Luzon Conference.

The latest district to be organized is that of Ilocos Norte. The formal organization took place during a Youth Convention held in Batac on February 23-24. There are now three provincial CYF district organizations: Ilocos Norte, Ilocos Sur and Abra. The districts of Cagayan and Apayao may be organized this summer. The district CYF officers meet once every two months.

Thus, in less than two months after the Northwest Luzon Christian Youth Fellowship was formally organized, it is now working smoothly with three provincial district organizations and thirty local Christian Youth Fellowship groups.

Youth Rally Hears Report

On Sunday, March 9, the area young people held a general rally in connection with the Annual Convention of Northwest Luzon. At this time the Christian Youth Fellowship presented to all the churches in the Northwest Luzon Conference its plans, activities and accomplishments. Among the features of the general rally were a panel discussion, a youth banquet, a concert and pageant.

The speaker at the youth program was Donald West, executive secretary of the department of India, Philippines and Thailand in the foreign division of The United Christian Missionary Society. Mr. West was at that time visiting the Philippines on a tour of mission stations in the Orient.

Since the local Christian Youth Fellowships are scattered over a fairly large territory, the *Echo,* a monthly mimeographed newspaper with news of youth activities and general information, helps to keep the various organizations in close touch with one another. It is edited and printed by an editorial board composed of the area officers.

The future of youth work in Northwest Luzon looks bright, especially after the review of the first two months of activity. Mr. Pada concludes his report by saying that, with the enthusiasm and cooperation for fellowship and service of the young people themselves, and with the energy of young leaders and the interest of experienced counselors, the Northwest Luzon Christian Youth Fellowship cannot fail to achieve the purposes intended for the extension of the Kingdom of God.

Women and WORLD HIGHWAYS

The World Council and the Status of Women

By GENEVIEVE BROWN*

THE appointment of Miss Madeleine Barot as secretary of the Commission on the Life and Work of Women in the Church of the World Council of Churches gives promise of continuing vigor to this significant section of the work of the Council. The first secretary of the Commission was Miss Sarah Chakko of India, who in 1950 obtained a year's leave of absence from the presidency of Isabella Thoburn College to go to Geneva to set up the work. Last year Miss Chakko was elected one of the presidents of the World Council. Miss Barot has come into a work that is well started and is at a point where full-time continuous leadership is important.

Madeleine Barot became well known throughout Europe and America during World War II as the guiding spirit of CIMADE, the Christian service organization of Protestant youth. Originally set up under Miss Barot's direction in France to give help to prisoners of war, refugees, and displaced persons, CIMADE's work later enlisted volunteer youth from other countries, including a number of young Americans sent by their denominations.

The work of the organization was expanded to several central European countries through such services as student centers, kindergartens in devastated areas, and educational facilities for refugees. Before her work with CIMADE, Miss Barot was a secretary of the Y. W. C. A. in France.

A World-Wide Survey

The task to which the Commission has been addressing itself since its formation following the Constituting Assembly at Amsterdam in 1948 is a study of the status of women in the churches that make up the Council's membership. A comprehensive survey has been under way in fifty countries, the results of which have been described by the Bishop of Chichester, Dr. George K. Bell, as "epoch-making in the life of the church."

To women in the United States, who have known at least a measure of equality in church activities, this study may not have quite the degree of significance which it has for members of younger churches located in countries where women are traditionally more or less subservient to men. Nevertheless, even here there is room for greater and more equitable participation than women now enjoy in most American churches.

Concern for Status of Women

That this matter of the status of women in the church is not merely a feminine concern was clearly evidenced in a meeting held in New York City in March under the sponsorship of the American members of the Commission, where some fifty men and women met with Dr. W. A. Visser 't Hooft of Geneva, general secretary of the World Council, to consider the Commission's work.

"The World Council," said Dr. Visser 't Hooft, "is vitally concerned over the role of women in the church. Without the full contribution of its women members the church is not really whole. . . . The question of women's place in the church is a challenge which the church must face today. And it must not fall back on the old, out-moded, traditional answer which it has given in the past. Nor must it be guided by secular answers concerning the place of women in the modern world."

Dr. Visser 't Hooft called attention to the progress made by women in some of the younger churches in discovering their true place in the church. He cited Indonesia, where women until recently had a very inferior position, but where they are now accepted in a way that goes beyond most western churches.

"The question," continued Dr. Visser 't Hooft, "is much more than one of opportunity for women to take their just and rightful place in the church. It is concerned with the economy of spiritual gifts as developed in the twelfth chapter of First Corinthians. Diversity of gifts is good and willed by God, all gifts playing together, to form a divine harmony. To this harmony both men and women must learn to contribute their full share and range of talents." He admitted that "For the most part we have not yet got this idea across to the men of the church. Neither have theologians taken the matter as seriously as they should." He urged that on the basis of Biblical theology, and without necessarily waiting for the professional theologians, the question be pressed "to the very center of the church."

Equal Rights as Individuals

Dr. John C. Bennett, of Union Theological Seminary, told the group that to deal with women as a "sex" or "class" rather than as individuals with an infinite variety of gifts and potential contributions was "a glaring example of the kind of injustice prevalent in the world today." Dr. Bennett recognized "a type of rationalistic feminism" that denies differences between men and women and the contributions they have to make. This he said, is not in keeping with facts. However, this is quite different from saying that "a woman as an individual should have equality in dignity and the right to participate in decisions, whether it be in the state, the church, or the family." He pointed out that there is on the other hand "a false male imperialism, and the church is worse in this regard than is the community at large."

Miss Madeleine Barot is secretary of the Commission on the Life and Work of Women in the Church, World Council of Churches succeeding Miss Chakko.

Speaking of the formal barrier to ordination which exists in many churches, Dr. Bennett pointed out that this barrier "seems to carry the implication that women are second-class members of the church." Recognizing that this barrier would probably not be removed immediately, he advised the women to concentrate at present on gaining the full right to participate in church organizations and in such professional leadership as that of the ministry of Christian education.

He called attention, too, to the responsibility of women as a liberalizing force in the growing lay movement in the church. "Certain American lay movements," he said, "tend to take their cue from the conservative business community. Women are more aware of the human problems and less concerned with economic ideologies."

Disciple women have a particular interest in the work of the Commission on the Life and Work of Women in the Church, for it was to the work of this commission that Miss Bertha Park (now Mrs. Blair Wyker) of Ohio gave several months' service in Geneva in 1950. The report of the world-wide study has been compiled by Dr. Kathleen Bliss of England who carried on as chairman of the Commission following Miss Chakko's return to India. It has been published in England under the title, *The Service and Status of Women in the Churches,* and an American edition is to be available soon.

*Miss Brown is executive secretary of the department of missionary education, The United Christian Missionary Society.

For Adult Mission Study

Theme: *Home Missions and Human Rights*

JULY

Human Rights—Unfinished Report!

A NEW study begins with the 1952-53 missionary year. The home mission study theme is "Home Missions and Human Rights." The program packet on the theme is well named: *Human Rights—Unfinished Report!* We are still writing the report even of our own human rights. Every day brings gains or losses in the rights secured for others. This truly is a timely theme.

James Russell Lowell, who was editor of the *Atlantic Monthly* when Abraham Lincoln was elected to the presidency, in a poem for his day entitled "The Present Crisis," wrote words that are very pertinent for this hour—words to hold before us as we study about Home Missions and Human Rights, ever keeping in mind our background of faith in the dignity and worth of every single human being.

"For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong;
Whether conscious or unconscious, yet Humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or shame:—
In the gain or loss of one race all the rest have equal claim."

As we pursue the current six months of study we shall think primarily of the Christian impact on human rights at home, the land we want to see become a country in which no one feels left out. Let us not narrow our vision, however, for we know that in the gain or loss of one race, one class, one faith, one country, others have a claim.

"Carrying Out the Master's 'Go Ye!' "

In the first program in the packet, "Carrying Out the Master's 'Go Ye!' " we have a program that will be a review for many groups. It is a program that lets people see in new perspective the work done for us and through us by The United Christian Missionary Society. The program is a general one, not tied directly to the theme except by the underlying fact that in the missionary program as a whole, as we carry out the Master's Great Commission we are exercising concern for the world's people and their rights.

Choose Materials to Help

Whether groups are using programs or discussion sessions for their study, supplementary materials will provide enrichment for leaders and sessions. The discussion packet *Home Missions and Human Rights* contains the study book *These Rights We Hold,* by Fred Brownlee, the Zeigler guide for leaders of adult groups, and a little booklet *Concerned!* by Lois Anna Ely. All leaders should read Mr. Brownlee's book for a basic understanding of the year's theme. Groups using programs may find in the brief sketches of Disciples in *Concerned!* some enrichment materials. *Concerned!* has some twenty word-sketches of Disciples who have shown active concern about the rights of people.

Two other books will prove especially helpful. *Human Crisis in the Kingdom of Coal,* by Richard C. Smith, is an arresting analysis of the coal miners' plight. It points up ways in which churches can help miners and their families. *Accent on Liberty,* edited by Mabel Sheibley, tells a dozen true stories of home missions in action. Both of these books are well-written, dramatic in their presentation, and sound in their content. Both are the sort of books that can come alive for a group through brief appetizers as a part of the program. Buy the books, use them for two-minute reviews, then make them reading companions.

How is a companion volume to *Now!* which was issued last year. In digest fashion it answers the question of how churches, through home missions, work for human rights. It is a book which should find a place in the home. It is the pick-up type of book that members of the family and guests with a few moments to spare will profit by reading.

Missionary Worship Service

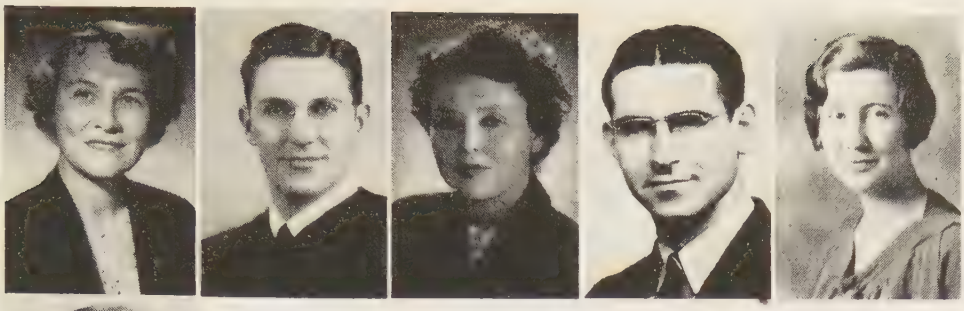
The missionary worship service to accompany this study, *Keep the Vision Clear—* "I was not disobedient to the heavenly vision," is found on another page of this issue of WORLD CALL.

Watch carefully in WORLD CALL for materials pertinent to human rights. For instance, in the current issue James Crain in the Social Trends column writes about human rights, lifting up some of the basic rights of people.

Next month be particularly on the lookout for Stephen Vincent Benet's beautiful statement, "A Creed for Americans," and Oscar Lee's article on human rights. Both will prove valuable.

Do not neglect pertinent materials in secular magazines. Examine constantly your own community for possible accents on liberty which you may make right where you live.

Carrying out the Master's "Go Ye!" at All Peoples. Gladly taught, they gladly learn.



Reading from lower left, up and across to right: Lois Rogers Boyd, E. K. Higdon, Alberta Huff Lunger, Lewis H. McAdow, Mareta Smoot, Donald F. West, Rose Wright.

First There Are People

THE style is the man," it has been remarked. "The message is the man" is a more important fact. Men and women put their consecration and the accumulated thought of years into study units for youth. They distill and refine so that the best of their reading, thinking and living will be passed on to youth.

Christian world outreach, with its wide participation of youth, is a subject to challenge writers who have a deep interest in youth and a zeal for the Kingdom. For the year soon to begin, study centers on these subjects: "Christian Careers on Modern Frontiers," "New Ways for New Days," "The Why of Missions," "Home Missions and Human Rights," and "Africa." The study units appear in *PM Pack* No. 6 and in the first *Fellowship Annual.*

Meet the People

Here is an opportunity for you to meet the people behind the mission study units prepared for intermediates, seniors, and older youth. Perhaps you know most of them through their writing and a few of them personally.

Lois Rogers Boyd

"I have twin hobbies. Reviewing books for grownups and telling stories to children are much the same." Mrs. O. S. Boyd, of Norman, Oklahoma, had been asked to describe her hobbies. Work with Girl Scouts rates high in her interests. Her troop of intermediates have enjoyed her leadership for three years. Creative writing courses at O.U. have been a project of the past few years. For *Fellowship* quarterly, she has written units on India, the Near East, and Latin America.

This "Sooner" writer has taken all ages to be her province. A school of missions for juniors has been a recent project. At the same time, she has served as advisor to the seniors. For a time she worked with University of Oklahoma students at the First Christian Church. As president of the Christian Women's Fellowship and as missionary chairman, she has sought new and effective ways of presenting missions.

E. K. Higdon

When Dr. Higdon's name is mentioned, there comes to mind thoughts of the Philippines, of a column which appeared in *Front Rank* for several years, and of a procession of young people who are volunteers or candidates for the mission field. Dr. Higdon is an executive secretary in the division of foreign missions of The United Christian Missionary Society, with missionary selection and training as his assignment.

In his present position Dr. Higdon keeps in contact with all national thought and movement related to selecting missionaries and guiding the careful preparation given them. By visits to campuses, by attendance at conferences, and by numberless interviews he keeps in the closest touch with students. No better writer could have been found for the unit "Christian Careers on Modern Frontiers."

Alberta Huff Lunger

Mrs. Harold L. Lunger is among the fifth-generation Disciples of Christ. Her great-great-grandfather, Jacob Norman, walked thirty miles to be baptized and join the newly organized church in Wigan, England. Christian friends taught him to read; he became a Bible student and preached without pay—"filthy lucre," as he called it. After he had settled in Ohio, he continued to preach the gospel, freely and gladly.

His accomplished descendant has honored the family tradition. The great need for ministers persuaded Alberta to begin filling pulpits while she was yet a student at Hiram. She and Harold Lunger were ordained at the same service. A month after her graduation they were married. There followed further study at Oberlin School of Theology and three years at Yale Divinity School while the Lungers served various churches, in one church as co-pastors. After a pastorate at Oak Park, Illinois, the Lungers are now at Tucson, Arizona.

Lewis H. McAdow

Athlete and debator as well as student was Lewis H. McAdow during his school years. High hurdle and half mile were his specialties in track.

Mason Valley College, College of the Bible, Lexington, and the Butler School of Religion provided his training.

Several summers have seen Mr. McAdow on conference faculties. During his pastorate at Mexico, Missouri, and his present pastorate at University Park Church, Indianapolis, he has found time to carry his service to youth beyond his own church.

Mareta Smoot

As director of youth work in the department of missionary education of the United Society, Miss Smoot edits or writes units on missionary education for intermediates and seniors.

Donald F. West

After graduation from Chapman College and four years at Yale Divinity School, Donald F. West spent a year at the American School of Oriental Research at Jerusalem.

In 1950 Mr. West came from his pastorate in Oakland, California, to the division of foreign missions of the United Society. He has recently returned from several months in Europe and Asia, visiting Geneva, Switzerland, Palestine, India, Thailand, the Philippines, and Japan.

Rose Wright

Miss Wright was formerly a state and then a national worker with youth. She was a delegate to the First World Conference of Christian Youth, held in Amsterdam in 1939. Several books published by Friendship Press have been written by Miss Wright.

At present she is engaged in the creation and sale of colorful program accessories for use of mission study groups. Those on Latin America have attracted wide interdenominational use.

—MARETA SMOOT

Youth and Missions

Echoes From Everywhere

Early Planting Bears Fruit

While on furlough a number of letters have come from Belgian Congo. Gertrude Shoemaker wrote me that Ntange Timothy preached a sermon on the hope there is in the gospel and on expecting great things from those who have caught the vision of that hope. He used some good illustrations.

One tribe of people used to be so savage that people from other places did not dare go through on their paths. The State men went in with soldiers and policemen and tried for years to subdue them. Then we sent preachers of the gospel there.

It was hard at first. One village, which was the most rebellious, had a very small, insignificant looking preacher. The people liked him and were converted. The State man was heard to remark that what he had not been able to accomplish in years with soldiers and police, this small preacher had been able to do. The village was changed and had become peaceful.

We teach and preach just like the first preachers and missionaries planted trees of fruit. They knew that they might not live long enough to eat the fruit, but people who come along later will call them blessed because they had hope in the future and in the power of the gospel to change people.

—Buena R. Stober

Harrah, Oklahoma

Review of Year 1951 in Jamaica

The year saw both loss and gain in various phases of the work of the Disciples of Christ Mission. Out of 30 churches 6 were completely destroyed and the rest were badly damaged by the August hurricane. Pastors' homes, schools, teachers' cottages, and crops also suffered. Some churches sustained an immediate drop in meeting their financial goals for the last four months of the year due to the loss of property and income. The immediate response of the churches of America with money and clothing was both heartening and welcome.

In spite of the terrific loss caused by the hurricane, the churches were able to close their missionary year with an offering of $214 to foreign missions through The United Christian Missionary Society.

Ward Hall, the girls' new dormitory with apartments for staff members of Christian College, was dedicated in May. The school also observed its first Annual Sports Day when most of the 53 students took part in athletic events.

Three graduates of Christian College enrolled as students in Southern Christian Institute, Edwards, Miss.

Mr. and Mrs. Ralph T. Palmer, missionary candidates to Japan, did a 3-months internship here and rendered valuable assistance in the conferences in July for ministers and laymen, and the young people's conference in August.

Charles S. Shirley, who has ably served the churches in Jamaica for 37 years, retired from active service. He continues to take a keen interest in the affairs of the church at King's Gate. His son, Herbert S. Shirley, became the pastor of the King's Gate and Mt. Industry Christian churches in September.

The Archie Allan family took a pastoral unity charge in Tennessee. The Robert Nelson family left for furlough during the year. With the coming of Mr. and Mrs. Evert C. Millard and with Miss Myrle O. Ward, the missionary year closed with three staff members on the field.

Expression of Gratitude

At its recent meeting, the Executive Committee of the General Council of the Congregational Christian Churches expressed in warmest terms its appreciation of the good offices of the Disciples of Christ in preparing and submitting a brief *amicus curiae* in connection with our current appeal to the Appellate Division of the New York Supreme Court. (See story on page 4.)

So far as we know this is the first time in history that one communion of Christians has come to the aid of another in just this way. Yours is a precedent-shattering action of the utmost significance ecumenically.

The manner in which you performed this service is as heartwarming as the service itself. Without any request in our part and without motive other than your own time-honored interest in the unity of the Christian church, you came to our rescue, meeting all the expense in time and money incident thereto with inspiring readiness.

We trust that we may some day repay your generosity in more than token form; but whatever the future holds, you may be certain that our General Council will carry the friendship of the Disciples of Christ in living and continuing remembrance.

—Douglas Horton,
Minister and General Secretary of the General Council

New York, N. Y.

After 20 Years In Mondombe

The month of February has taken our thoughts back twenty years to February 1932 when we first started up the Congo River. Our daughter Lauretta, now a junior at Hiram College, had her first cake with its candle as we left Leopoldville.

Many changes have taken place in Congo. We have seen the number of Christians in our Mondombe area grow from 3,270 to 23,653. We have watched as our population becomes better clothed, better housed and better fed. In fact, we have helped them do it. The wage scale keeps climbing each year, almost faster than emergency missionary appropriations can keep up.

Our schools are growing, with 275 enrolled in the second degree (3-6 years) station schools alone. Hospital work, which then was finished with a few nurses in a few hours each morning, now keeps us busy all day, with a nurse on duty at night.

Our children's dispensary is now crowded morning and afternoon with babies whose parents have learned to appreciate modern drugs for the ever-present African fevers.

We have a number of very dependable and well-trained nurses, teachers and evangelists in a land where the general average is just the opposite. Please note, though, that the number of missionaries assigned to Mondombe today is exactly the same as it was twenty years ago. In fact, five of the seven are the same ones.

Several governmental changes in laws during our recent furlough are noteworthy. Polygamy is now legally at an end. That is not exactly correct since those who were polygamists at the end of 1951 may remain so; but no new multiple wife marriages may now be legal. This is a great step forward.

Another law reduces the legal number of strokes of the rawhide whip across bare buttocks: from eight to four for any one morning. We shall rejoice when this brutal form of punishment is completely abolished.

After twenty years we can finally report the visit of an elephant to Mondombe, within a few yards of a brick dormitory for students. We no longer are jealous of other stations so visited. This is still Africa!

—Lelia and Donald H. Baker

Mondombe, Belgian Congo

Chinese Christian Shot in Penang

David Chen, Chinese Christian educator and graduate of Nanking University, was shot dead by communist terrorists in Penang, Malaya, on February 4, according to word received by Miss Emma Lyon, retired Disciple missionary now living in Columbia, Missouri.

Mr. Chen, until his death, was principal of the Chung Ling High School in Penang where there is a large Chinese population. A letter to Miss Lyon from the late educator's son, David Chen, Jr., stated that "the chief reason for this brutality is probably due to his strict discipline and his determination to check the developments of communist elements in the school."

Mr. Chen was murdered in broad daylight, shot from behind as he parked his car in front of the building of the Penang Chinese Teachers' Association where a meeting was scheduled at three o'clock, the exact hour at which he was shot. Four thousand people, including 2,000 weeping students, were in the funeral procession, according to Penang newspapers.

The widow of Mr. Chen was a graduate of the Christian Girls' School of Nanking, the institution of which Miss Lyon was principal. In addition to the widow and David, Jr., Mr. Chen is survived by five daughters, all of whom are teachers except for the youngest who is eleven. David completes high school next August.

Fellowship in Race Relations

Our fellowship in race relations here at Hazel Green Academy was recently broad-

ened and deepened by a visiting choir from the Negro Baptist Church in Versailles, Kentucky. Mr. Keeton, the pastor, and his wife grew up in the Hazel Green community and established their first home here many years ago. Mr. Keeton fired the furnace here on the campus.

Having had no opportunity for education, Mr. Keeton began studying with his children. Teachers in the Academy gave many evenings helping him and his family. By slow degrees he acquired a rather liberal education and he is now able to serve his race, teaching and preaching. He always receives a warm welcome to this community where he has occupied the pulpit several times.

—Hazel Green Academy *News*

Visitor in Buenos Aires

Dr. Visser 't Hooft, general secretary of the World Council of Churches, Geneva, Switzerland, gave the Carnahan Lectures in Union Seminary in Buenos Aires the last week of March. He also spoke at the opening of the Seminary. His vital messages will be long remembered by those who heard him.

—Paul Andress

Missionary Worship Service

Theme: *Keep the Vision Clear*

July

"I Was Not Disobedient to the Heavenly Vision."

Hymn: "Where Cross the Crowded Ways of Life" *(Christian Worship: A Hymnal,* 519)

Meditation and Scripture: Let us think today of the great apostle who could say to King Agrippa, "I was not disobedient to the heavenly vision." That vision had appeared to him on the Damascus way, a main travel route that must have been busy and crowded. Paul was traveling with companions who with him fell to the ground when the great light from heaven shown upon him.

Paul had a wonderful vision of the risen Lord that day, a vision that changed the direction of his whole life. In the twinkling of an eye Saul the persecutor became Paul the Witnesser. His was a clear vision, and through the remainder of his life he kept that vision clear. He saw Christ and his purpose for himself. From that day on the Damascus road he was completely dedicated.

How poor we would be without Paul's written testimonies to numerous great experiences of faith in God and fellowship with his son Jesus Christ. The fellowship was real. It was vital. It was unwavering. Paul's life was no easy one. In addition to his own suffering he had to undergo the pain and sorrow of seeing the suffering of others who like him were following after the vision that was theirs.

In our days of wavering faith, of cowardliness, of insecurity, let us learn of Paul who learned of the Master, let us will to believe and bravely take our stand for what we know is right. Let us rest in the Lord when it is time to rest and quit ourselves like strong men when the times demand it.

Listen to the Scripture: Wherefore, O King Agrippa, I was not disobedient to the heavenly vision, . . . To this day I have had the help that comes from God, and so I stand here testifying. . . . *(Acts 26:19,22)*

And listen again as Paul writes to the much-persecuted brethren at Rome: We know that in everything God works for good with those who love him, who are called according to his purpose. . . . If God is for us, who is against us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. *(Rom. 8:28,31,35,38,39)*

Let us pray:

For those who even today are persecuted and imprisoned for their faith, for those who are persecuted because they differ from the accepted patterns of our day. *(Pause)*

Let us pray for those who live in constant fear, for those who are suffering hardships, for those who are ill, for the hungry. *(Pause)*

Let us pray for those in despair. *(Pause)*

Let us pray for those who are crippled and handicapped by failure to attain their human rights. *(Pause)*

Let us pray for those blinded by their own success, by their own comfort and self-satisfaction. *(Pause)*

Let us pray for all those in authority. *(Pause)*

Our Father, forgive *us* our pride, our unbelief, our unclear vision, our lack of understanding of and charity to humankind. Deliver *us* from narrowness, bitterness, prejudice, and help *us* to love, and to merit the love of, humankind.

O Jesus, Master, when today
I meet along the crowded way
My burdened brothers—mine and thine—
May then through me thy Spirit shine.

Offertory Sentence and Prayer: We come now with our offering, an offering to enable Christian emissaries to carry and make clear a vision to those who are without the knowledge and experience of Christ and his saving grace.

May our gifts help sustain work that carries to men and women, boys and girls, the love of Christ. Unite Christians in all lands in bonds of loving fellowship and of purposiveness to do thy will.

Missionary Benediction

In Memoriam

Mrs. Ruth White Taylor, Dec. 3, 1951, Airy Grove Christian Church, Kinston, N. Car. Missions were her greatest interest. She was a loyal and loving friend. Age 74.

Helen Fidelia Cross, Dec. 14, 1951, Long Beach, Calif. Member of Christian church since early childhood and active in church and community organizations. President of CWF and a Sunday school teacher at time of her death. Missions were her greatest interest. She constantly asked herself the question, "Would what I am doing today meet with Christ's approval?"

Mrs. Laura Spicher, April 17, 1952, Anchorage, Ky. Many years a loyal member of the Middletown, Kentucky, church. Although 87, she was active in church school and CWF until a year ago. Was quilting chairman for thirty years for the Service Group. A consecrated, happy Christian. Group III of the CWF is now the Laura Spicher group in her memory.

Television Increases—But To See What?

SOME comparisons are odious, but others are challenging in their implications. Recent reports reveal that commercial television, which is only eleven years old, is growing rapidly. It is estimated that over fifty million people are now watching TV regularly, making use of seventeen million TV sets they have purchased. A year ago there were less than half that many sets in use, some eight million.

And look at the revenue received in 1951 from commercial advertisers—almost $240,000,000. This income is more than double the amount received in 1950, more than seven times that received in 1949. TV is now earning more money than radio.

With the increased facilities that are being authorized by the Federal Communications Commission, the way will be cleared for a further tremendous expansion. It is anticipated that twenty times the number of existing stations will make it possible for 90 per cent of our population to avail themselves of TV observation. That means multiplied sales of TV sets.

So much we are spending to see the happenings of today brought direct into our homes. What about an equal expansion of support for those religious, educational and welfare causes upon which we must depend for peace and prosperity in homes and nations? Increasing support seven fold, or even doubling it, for these vital services will do more to determine what we are to see as it happens in our nation and around the world than all the sums spent through commercial advertising to bring those sights to us.

Yes, the American people can spend money—indeed they do spend money for the things they desire for their own entertainment.

—Robert M. Hopkins

WORLD CALL NEWS ROOM

RUSSELL Harrison, national director of youth work in the department of religious education of The United Christian Missionary Society, has been appointed by the World Convention of Churches of Christ as a fraternal delegate to the Third World Conference of Christian Youth to be held in Kottayam, Travancore, India, Dec. 11-25, 1952.

The first such conference was held in Amsterdam, The Netherlands, in 1939, and the second one in Oslo, Norway, in 1947.

The conference is sponsored jointly by the World Council of Churches, the World Council of Christian Education and Sunday School Association, the World Student Christian Federation, the World's Young Men's Christian Association and the World's Young Women's Christian Association.

Mr. Harrison will spend some two months or more abroad visiting Disciples of Christ churches in Great Britain, the World Council of Churches headquarters in Geneva, and several mission stations, in addition to attending the conference.

Two of the 30 delegates named to go from the United States to this conference are Disciple young people; Newton Fowler of Atlanta, Georgia, a senior ministerial student at Lynchburg College, Lynchburg, Va., and Kenneth Henry of Palestine, Texas, a freshman ministerial student at Jarvis College, Hawkins, Tex.

———

Marvin O. Sansbury, pastor of University Church, Des Moines, Ia., and president of the International Convention of Disciples of Christ, was unable to attend the meeting of the Convention in Chicago, May 19-23, because of illness. Dr. Sansbury has resigned as pastor of the University Church after 13 years of service, the resignation to become effective Sept. 1.

———

Mrs. James D. Wyker, Columbia, Mo., first vice-president of the International Convention of Disciples of Christ and member of the board of managers of the United Society, will deliver the Commencement Address at the 60th Commencement exercises of Scarritt College, Nashville, Tenn., June 5. Mrs. Wyker is also president of United Church Women of the National Council of The Churches of Christ in the U. S. A.

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The Board of Church Extension of Disciples of Christ reports that Charles J. Betts, advisory architect, served 43 churches in March, making a total of 131 churches served during the first three months of 1952.

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It has been announced that the 36th annual session of the National Christian Missionary Convention will meet in Los Angeles, Calif., with the Avalon Christian Church, August 11-17, 1952. The theme of the convention will be "The Christian Church in a Changing World."

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Several new appointments on the national staff of religious education were reported at a meeting of the board of trustees of the United Society:

Frank Crow, Bonham, Tex., has been named director of religious education for Missouri, taking the place of Morris H. Pullin who resigned to become executive vice-president of the Missouri Council of Churches.

T. M. Bouchard, a student in Brite College of the Bible, is giving part-time service as state director of youth work in Texas under the supervision of Chester Crow, state director of religious education. Mr. Bouchard's chief assignment is to help local church programs for young people, with special emphasis on assisting small rural churches.

Miss Lois Swick, assistant professor of religious education at Phillips University, Enid, Okla., will serve from four to six weeks this summer in her native state of Nebraska in visits to churches, teaching in an observation-practice school, and giving counsel to the Christian education leaders of Disciple churches throughout the state.

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Lyle V. Newman, national director of urban church in the department of church development and evangelism of the United Society, has been called to part-time service as field executive of industrial defense communities with the Society's Committee on Military and Veterans Services.

Carl M. Boyd, field executive of the Committee on Military and Veterans Services, joins Mr. Newman in urging all Disciples living in camps and industrial defense communities to search out the closest Christian church and become a part of its fellowship.

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Word has been received of the death, early in April, of Mrs. Stephen Maxwell Corey, daughter-in-law of Dr. S. J. Corey, former president of the United Society.

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The annual meeting of the Joint Commission of Missionary Education, which was held in Buck Hill Falls, Pa., Mar. 28-Apr. 2, marked the end of the first year of the Commission as a part of the National Council of Churches.

Donald West Enjoys Thailand Picnic

Donald F. West, executive secretary in the division of foreign missions of The United Christian Missionary Society, enjoys the fellowship at a picnic supper with Disciples of Christ workers near the base of a great pagoda in Nakon Pathom, Thailand. Mr. West has recently returned from his first administrative observation of the Disciples of Christ missions in India, Thailand and the Philippines. (For further information see the interview with Mr. West on page 13.) Above (left to right) Mrs. Mary Clark, British Churches of Christ missionary to Thailand; Mr. West; Dr. T. H. Chen, superintendent of the mission hospital at Nakon Pathom; Mrs. Edna Gish, former Disciples of Christ missionary to China, now stationed in Thailand; and Miss Esther Halliday, missionary to Thailand with the British Churches of Christ.

In the publication program for 1952-53, several Disciple authors have produced books of high quality for the Commission.

Dr. Emory Ross, executive secretary of the Africa Committee of the Foreign Missions Division of the National Council, has written *African Heritage,* the basic text for adult missionary study; Miss Grace McGavran, sister of Dr. Donald McGavran, Disciple missionary to India, is the author of the fictionized story for juniors of a boy in the Yakima Indian Christian Mission, *Yakima Boy;* and a revised edition of Miss McGavran's earlier book for primary children, *Mpengo of the Congo,* has been issued in completely new format.

Rose Wright, former director of youth work in the department of missionary education in the United Society, has written *Fun and Festival from Africa,* a collection of resource material on African lore and atmosphere for the coming missionary study.

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Mrs. Ray W. Blosser, secretary of women's work for Northern California from 1921 to 1948, died Feb. 22, following a heart attack. Since retiring from women's work, she had remained active in interdenominational affairs

A public memorial service honoring her life of service was held on Mar. 2 at the Westside Christian Church in San Francisco. She is survived by her husband and a son, Gale Blosser.

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A son, Raleigh Keene, was born on Mar. 28, 1952, to Mr. and Mrs. Keene Watson, missionaries to the Belgian Congo with the United Society.

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A daughter, Linda Joyce, was born on Apr. 29, to Mr. and Mrs. Donald L. McMillan, also missionaries with the United Society to the Belgian Congo.

Missionary Register

Departing for the Field:

Mr. and Mrs. I. Hubert Reynolds sail June 19 for the Philippines.

Arriving from the Field:

Miss Alice Clark arrived Apr. 29 on regular furlough from India.

Miss Ethel Shreve arrived in the United States May 5 on regular furlough from India.

Miss Ann Mullin arrived May 14 on regular furlough from India.

Mr. Iwao Hatanaka, for many years a teacher in the Disciples' Sei Gakuin Girls' School in Tokyo, has been elected principal of the school to succeed Kenneth C. Hendricks, Disciple missionary to Japan, who has held the position ad interim since 1950.

Mr. Hatanaka arrived in the United States about the first of May for a six months visit. He attended the International Convention in Chicago and is visiting schools and churches in this country and will also attend the graduation in June of his daughter, Reiko, from Phillips University, Enid, Okla.

Mr. Hatanaka will return to Japan for the opening of school in September.

In-Service Training for the Minister In Town and Country

DURING the summer months Disciples of Christ will sponsor four Rural Church Institutes in addition to cooperating in the interdenominational schools and institutes which have as their main purposes the following:

1. To help ministers become acquainted with tested methods of town and country work.
2. To assist ministers in securing an understanding of the trends and problems of modern country life.
3. To develop fellowship among ministers in town and country.
4. To increase contacts of ministers with agricultural leaders.

Certain of the home mission boards of religious bodies offer a limited number of scholarships to country pastors. Disciples of Christ ministers interested should communicate with Dale W. Medearis, national director of town and country church, The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Ind.

The schedule for the various types of in-service training is as follows:

Institutes Sponsored by Disciples of Christ

Annual Rural Church Institute, Aug. 12-15, Butler University, School of Religion, Indianapolis, Ind.

Town and Country Institutes:
June 9-13, Phillips University, Enid, Okla.
July 8-10, Bible College, Drake University, Des Moines, Ia.
July 22-24, Eureka College, Eureka, Ill.

Schools in Which Graduate Credit is Obtainable

June 16-July 23 *Farm Survey School,* Iowa State College, Ames, Ia.

June 17-July 17 *School for Town and Country Ministers,* Iliff School of Theology, Denver, Colo.

June 23 - July 25 *Interdenominational School for Rural Leaders,* Garrett Biblical Institute, Evanston, Ill.

July 7-25 *Oberlin Graduate School of Theology Summer School,* Oberlin, Ohio.

July 14-Aug. 1 *School for Town and Country Ministers,* Westminster Theological Seminary, Westminster, Md.

July 28-Aug. 14 *Town and Country Institute,* Emory University, Emory University, Ga.

July 28-Aug. 14 *Town and Country Institute,* Gammon Theological Seminary, Atlanta, Ga.

Schools and Institutes for Ten Days or Over

June 24-July 3 *Cornell Town and Country Summer School,* Cornell University, Ithaca, N. Y.

July 7-18 *Rural Leadership School,* Michigan State College, East Lansing, Mich.

July 7-18 *Summer School of Christian Education,* Faribault, Minn.

Schools and Institutes of One Week or Less

June 9-11 *Knowles Institute for Town and Country Ministers,* New Jersey College of Agriculture, New Brunswick, N. J.

June 16-20 *Conference for Town and Country Pastors,* Pennsylvania State College, State College, Pa.

June 30-July 2 *Rural Pastors' Conference,* A & M College, College Station, Texas

July 7-11 *Rural Ministers' Summer School,* Virginia Polytechnic Institute, Blacksburg, Va.

July 15-18 *Leadership Institute for Town and Country Churches,* Oregon State College, Corvallis, Ore.

July 30 *Conference for Rural Ministers,* Purdue University, Lafayette, Ind.

Aug. 19-21 *Short Course for Rural Ministers,* College of Agriculture, Fargo, N. D.

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Summer Session—June 10 and July 22

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Church Press Meets in Washington

MORE than 100 members of the Associated Church Press, editors and staff members of the principal Protestant periodicals of the United States and Canada, assembled in Washington, D. C., for three days in April in the organization's 33rd annual convention.

Among the highlights of the meetings were a visit with President Harry S. Truman at the White House and a morning session with the Department of Defense at the Pentagon.

President Truman received the editors in his offices and accompanied them to the Rose Garden of the White House where he spoke to them informally. The chief emphasis of the President was upon the need to call their readers to an understanding of government and to an acceptance of responsibilities of citizenship, beginning at the local levels. The President was presented by the President of the Associated Church Press, Dr. George Walker Buckner, Jr., Editor of WORLD CALL, who presided over most of the sessions of the convention.

Half Day at the Pentagon

At the Pentagon the editors were addressed by Secretary of Defense Robert Lovett, Assistant Secretary Anna M. Rosenberg, Chaplain (Rear Admiral) S. W. Salisbury, General A. Robert Ginsburgh, General Robert Condon, Frank C. Nash, Assistant to the Secretary of Defense for International Security, Chaplain (Colonel) Edwin L. Kirtley, Chaplain (Lt. Colonel) C. E. Zielinski and others.

Mrs. Rosenberg spoke with regret of the recent defeat in Congress of the proposals for Universal Military Training. Later, at the luncheon table, the dynamic Assistant Secretary revealed that she knew that most of her listeners probably disagreed with her on this point. She was assured that her appraisal was correct, but that the editors were especially appreciative of the fact that she said what she thought rather than what she thought they wanted to hear.

Though a number of the editors were heard to say that Mrs. Rosenberg made the best possible case for U.M.T., they joined the next day in voting a resolution opposing the proposal and voicing their belief that it "has no relation to the prosecution of the present defense effort."

Other speakers at the ACP sessions included Dr. Harold E. Fey, editor of the *Christian Century*, George Dugan of the *New York Times*, Congressman O. K. Armstrong of Missouri, Devere Allen of *World-over Press*, President John A. Mackay of Princeton Seminary, Richard R. Wood, editor of *The Friend*, and Dr. Lin D. Cartwright, editor of the *Christian-Evangelist*.

Mr. Dugan was given an Award of Merit for his "distinguished service" as religious news editor of the *New York Times*. Another Award of Merit went to Dr. Guy Emery Shipler, editor of *The Churchman*, for his service of 35 years with that magazine, for his service as secretary and later as president of the ACP, and "for outstanding contribution to the cause of human rights and religious liberty."

Business Sessions

A forward step was taken by the Associated Church Press in the employment of Dr. William B. Lipphard on a part-time basis as its executive secretary. Dr. Lipphard retires this year from the editorship of *Missions*, monthly magazine of the American Baptist Convention, a post he has held for 30 years.

Membership in the ACP was reported as including 111 Protestant periodicals with a total circulation of more than 5,500,000.

The resolutions passed by the editors included one which expressed "concern over increasing evidences of infringement upon freedom of speech and freedom of the press."

Another resolution reaffirmed opposition of the ACP to the appointment of a representative to the Vatican.

The ACP also reaffirmed its "concern that the American tradition of separation of church and state shall be maintained" and deplored "the constant renewing of attempts to secure tax funds for parochial purposes."

While declaring that "any religious organization has the right to maintain any institution it chooses to create for the service of mankind," the delegates said that "so long as such an institution is parochial in nature, it must be supported in its entirety by its own funds."

Place of meeting for 1953 was left in the hands of the officers and executive committee, all of whom serve for another year.

Orders for the July-August issue of The Upper Room should be placed at once. Get at least one copy for each church family. In lots of 10 or more to one address the price is only 5 cents per copy. Single copies, 10 cents each. Subscriptions (two years or two one-year subscriptions) $1.00. Special pocket edition for men in the service and for youth at the same prices.

THE UPPER ROOM

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A PERPETUAL MINISTRY TO CHILDREN

—Carroll Seghers, Black Star

AT the close of family worship one evening in 1880 two boys were deeply impressed by their father's prayer for the spread of the gospel into all lands. Ernest and Arthur Garrison, sons of J. H. Garrison, said: "We want to give something." They brought out their jugs and poured out their dimes and pennies. Their treasures amounted to $1.13. Then they said: "We want this to go to the children who know nothing about Jesus."

Shortly after that J. H. Garrison addressed The Foreign Christian Missionary Society in Louisville, Ky. At that time the Society had no workers in non-Christian lands. He said: "Has not the time come for pushing our advance column into some pagan land? . . . Nothing would so touch the heart of our people . . . Such an appeal would open hearts and purses . . . Even little children would pour out their hoarded pennies in response to such an appeal." Then he told what his two sons had done and presented the $1.13 to the Society. This small gift of the Garrison boys led to the adoption of Children's Day and to a perpetual ministry to children through the years.

This ministry to children, begun by the early observance of Children's Day, has broadened through the years by substantial bequests of men and women for the establishment of schools, hospitals and orphanages. WHEN YOU MAKE YOUR WILL set aside some of those dollars in your jug to continue this perpetual ministry to children in non-Christian lands through The United Christian Missionary Society. Full information on WILLS and BEQUESTS will be sent on request.

The United Christian Missionary Society

222 South Downey Ave. Indianapolis 7, Ind.

Book Chat

(*Continued from page* 16)

remarkably articulate in the written word.

HAROLD Stassen has been making speeches on various subjects for the past ten years and these have been gathered into a volume called *Man Was Meant To Be Free*. These addresses indicate Mr. Stassen to be a man of positive and liberal convictions on democratic constitutional government, a firm supporter of international co-operation, and a staunch advocate of religion and education. Not all of these speeches are great but most of them are of good intellectual caliber and some of them are outstanding.

WE have previously commended Senator Kefauver's *Crime In America*, a description of the yearlong activities of the Senate Crime Investigating Committee. It is a capably written and rather penetrating analysis of the tie-up between the criminal, business, and political forces in the nation and is a warning that inward weakness is quite as much a menace to our national life as outward threats.

SENATOR Taft has written on *Foreign Policy for Americans*. His book is incisively written and indicates that he is conversant with the problems of foreign relationships. Like most of the defenders and critics of our foreign policy he is altogether too immediate in his judgments, especially as regards the debacle in China. The China situation has been in the making for a hundred years or more and no one man or one event has had much to do with determining what has happened. Mr. Taft is not an isolationist in the old fashioned sense of "going it alone" but he does contend that our foreign policy should be based on self interest, "for Americans" which is a newer brand of isolationism and quite debatable as a theory for international action.

PRESIDENT Truman has taken himself out of the race for President but his book *Mr. President* is an interesting, witty, and wholesome insight into life in the White House and the problems facing the President. It is written from his diaries and has much historical importance. Instead of getting all heated up in the campaign why not read the books and get a more objective measurement of the men who are most apt to be chosen to lead our nation for the next four years!

Books Mentioned in Book Chat

THE INTERPRETER'S BIBLE, Volume 8. Luke and John. New York and Nashville. The Abingdon-Cokesbury Press. 900 pp. Price $8.75.

THE GOSPEL ACCORDING TO LUKE, by Ernest Fremont Tittle. New York. Harper & Brothers. 274 pp. Price $3.75.

THE CRUSADE IN EUROPE, by Dwight Eisenhower. Garden City, N. Y. Doubleday. 559 pp. Price $6.00.

MAN WAS MEANT TO BE FREE, by Harold Stassen. Garden City, N. Y. Doubleday. 459 pp. Price $3.50.

CRIME IN AMERICA, by Estes Kefauver. Garden City. Doubleday. 333 pp. Price $3.00.

FOREIGN POLICY FOR AMERICANS, by Robert A. Taft. Garden City. Doubleday. 127 pp. Price $2.00.

MR. PRESIDENT, by William Hillman. Illustrated. New York. Farrar, Straus, & Young. $5.00.

CONCERNED, by Lois Anna Ely. Indianapolis. United Christian Missionary Society. Price, 35 cents.

This little booklet in the main is made up of interesting two-page sketches of eighteen Disciples "involved in the record and process of human rights." Miss Ely in these pages has made a really notable contribution to the understanding of the manner in which Disciples have sought to put the church and religion "in the middle of life." Those engaged in the mission studies for the next six months cannot well do without *Concerned*.

—G. W. B., JR.

TONGUE OF THE PROPHETS, by Robert St. John. New York. Doubleday & Co. Price, $4.00.

This is the fascinating life story of Eliezer Ben Yehuda who spent a lifetime reviving a language which had been dead for 2,000 years.

As a young man, Yehuda realized the Jews could never have a country of their own or any national entity unless they had a common language. He determined to revive ancient Hebrew and make it the common language of a new Jewish state.

With practically no money and in the worst possible health, this remarkable man triumphed against overwhelming odds.

Mr. St. John, with the cooperation of the Ben Yehuda family, has done this story with classic skill and sensitiveness.

—W. B.

Publications Received

YEAR IN PARADISE, by Sara Jenkins. New York. Thomas Y. Crowell Co. $3.00.

SALOME, PRINCESS OF GALILEE, a historical novel by Henry Denker. New York. Thomas Y. Crowell Co. $3.00.

THE HEALING WOODS, by Martha Reben. New York. Thomas Y. Crowell Co. $3.00.

THESE RIGHTS WE HOLD, by Fred L. Brownlee. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

JUNGLES AHEAD, by Esther D. Horner. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

GOD'S WORD IN MAN'S LANGUAGE, by Eugene A. Nida. New York. Harper & Brothers. $2.50.

JOURNEY IN THE SUN, by Dane Chandos. New York. Doubleday & Co.

ANNE FRANK: THE DIARY OF A YOUNG GIRL. An extraordinary document of adolescence. Translated from the Dutch by B. M. Mooyaart-Doubleday. New York. Doubleday & Co. $3.00.

FOUNDATIONS FOR FREEDOM, by W. Earle Smith. Philadelphia. Judson Press. $1.50.

EVERY WIND OF DOCTRINE, by Mack C. Barry. Boston. Christopher Pub. House. $2.00.

THE LENGTHENING SHADOW: twenty-four word pictures of the life of Christ, by Velma Sprigg Geiger. Boston. Christopher Pub. House. $1.75.

FOR DAYS OF CRISIS, a book of prayers, by John Henry Frizzell. Boston. Christopher Pub. House. $1.75.

THIS IS AFRICA, by S. Franklin Mack. New York. Friendship Press. Paper, 50 cents.

THEY WENT TO COLLEGE, by Ernest Havemann and Patricia Salter West. New York. Harcourt, Brace and Co. $4.00.

FLORENCE ALLSHORN. A biography by J. H. Oldham. New York. Harper & Brothers. $2.75.

A TRUE FAIRY TALE, by Alethia Lightner Lewis. Boston. Christopher Pub. Hs. $2.00.

THINKING ON THE HIGHWAY, by Major Henry S. Bagley. Boston. Christopher Pub. Hs. $2.50.

NATIONAL ANTHEMS, AND HOW THEY CAME TO BE WRITTEN, by Eloise R. Griffith. Boston. Christopher Pub. Hs. $1.50.

VOICE OF HUMANITY, by John Sinclair Perry, M.D. Boston. Christopher Pub. Hs. $1.75.

AGES IN CHAOS, by Immanuel Velikovsky. New York. Doubleday & Co. $4.50.

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Pepito's Faith Spreads Happiness

A Story of a Family in Argentina That Found Joy and Happiness in the Christian Church After a Little Kindergarten Boy Learned to Love Jesus.

By JORGELINA LOZADA*

PEPITO came with other children of the kindergarten to visit me when I was sick in bed with a bad cold. As he said goodbye that afternoon he remarked, "I am going to ask God that he make you well quickly." His mother told me several days later that Pepito constantly asked "God make the Senorita well and make her well quickly."

Pepito is six years old. He is brunette with big beautiful eyes, very friendly and intelligent and full of life. He came to the kindergarten in our Villa Mitre Church, Buenos Aires, three years ago and became a friend of everyone. His parents are foreigners from Trieste. They arrived in Argentina when they were very young. They have one daughter who is not well. When she was young she had paralysis which affected both body and mind. Her parents had done everything possible to help her, but the child did not improve much and at last they ceased to try. When Pepito was born all their attention was given to him. Nelida suffered a great deal. She drew into herself and her looks became hard. She appeared to distrust everybody and apparently felt the lack of affection of her parents.

Pepito had every kind of attention from his parents and all the friends of the family. His parents were indifferent Catholics when he came to our kindergarten. We invited them to come to church and they did, with some hesitation. But noting the affection with which they were surrounded, they quickly felt themselves happy. After some weeks they confessed their faith in the Saviour and were baptized at once.

ONE Sunday Pepito remained with us for lunch. He watched everything we did and noted all the details of the house. Later his mother told me all the things he had said about the visit. The day following the luncheon visit, Pepito came to the table with a glass filled with flowers which he had gathered from the garden. He put the glass in the center of the table. "What's this?" his mother asked. "The Senorita has flowers and before she begins to eat she says thanks to God. We ought to do like Senorita." So, before the meal the parents bowed their heads and permitted Pepito to say words of gratitude.

An accident occurred some time afterwards which resulted in the father having to spend some months in the hospital. After kindergarten Pepito would lunch with us and spend the rest of the day. He was an agreeable and interesting companion. He was mischievous at times, especially during the hour of siesta when he would rather play than sleep. Each night before going to sleep he would pray; his prayers were always full of petitions for his family and friends. He asked God to make his father well and to take care of the Senorita who was taking care of him.

Pepito brought happiness to his home. Then the parents began to take more interest in the little sister and felt that God would help them to overcome their sorrow. Nelida began to feel herself surrounded by more love, not only by her parents but by the members and friends of the congregation. There awoke in her a desire to be cured. She began to take medicine and to make some effort to speak more clearly.

NELIDA had always wanted a doll. Her parents are poor and unable to give their children any gifts. Still Nelida continued to dream of a doll that would open and close its eyes and could be dressed.

We talked about this desire of Nelida with the young people of the church. One day one of the girls told me that she would give her doll to Nelida. During Christmas Eve, Esther did take her precious doll with all of its dresses and clothing to Nelida. The doll was a treasure which Esther had guarded for many years. It was a sacrifice on her part to give away this treasure of her childhood, but she felt a great deal of joy because Nelida was so happy.

WHEN Nelida received the gift, her joy was so great that she could not express it in any other form except to name the doll after the kindergarten teacher. Nelida spent many happy hours and days with the doll. Talking with it helped her to learn to speak; dressing it caused her to exercise her hands and mind; and today, to the joy of all, her improvement is so great that everybody says a miracle has happened. It is true that the miracle of the love of God which Pepito one day recognized and carried to his home has now brought forth abundant fruit.

Nelida always asks God for his help and she believes that he will give it. She has faith and this faith is evident as she comes to church each Sunday with her parents. She sings the hymns with enthusiasm, and in her face is seen the joy and happiness which is in her heart.

*Miss Lozada is co-pastor of the Villa Mitre Church in Buenos Aires, Argentina.

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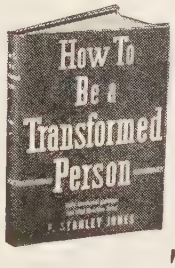

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Philippines Report Hopeful Signs

THE year 1951 saw some hopeful signs on the Philippine political front. November witnessed a relatively clean and peaceful election. There is some evidence that the government is making progress on its war on the Huks. The United States Information Service is probably one of the greatest strengths for the cause of democracy and freedom in the Philippines.

There were hopeful signs on the Protestant church front, also. Comity was not pushed out of the picture. The major cooperating church bodies agreed to three area committees of Christian Strategy—one for Mindanao, Visayas, and Luzon—which will make comity recommendations on an area basis to the Board of Christian Strategy for final decision.

Many Baptized

In the area where The United Christian Missionary Society is at work, one thousand and one persons were buried in Christian baptism during the year. Eight groups which had been meeting regularly were formally organized into church bodies, making a total of 92 organized churches with 44 additional places where regular services are held. In these 136 churches there are 9,227 members. Eleven new CYFs were organized during the year.

The 136 churches raised through the church, Bible school, CYF, and women's organizations $20,727.21 in cash and in kind for local work. In addition, they gave $322.50 for home and foreign missions, and raised $2,912.80 in cash and kind for convention offerings, special projects, chapel roofs and church buildings. Forty-eight of these churches are entirely self-supporting.

Self-Supporting Hospital

In the three clinics and one hospital 4,836 persons were treated. The hospital, which is entirely self-supporting, is operated by the churches in northern Luzon, with Mrs. Pablo Bringas as business manager.

Forty-eight students were enrolled in schools studying for the ministry. Four graduated from the Training School in Vigan in December; and in the following spring, four will graduate from Union Theological Seminary and eleven from Northern Christian College ministerial course.

Mr. and Mrs. Norwood B. Tye, who were alone on the field a part of the year, were joined by Dr. and Mrs. George Earle Owen who are working with the Tagalog churches and teaching in Union Theological Seminary, and Mr. and Mrs. Lynn Keyes who are taking over the Apayao mountain work.

—NORWOOD B. TYE

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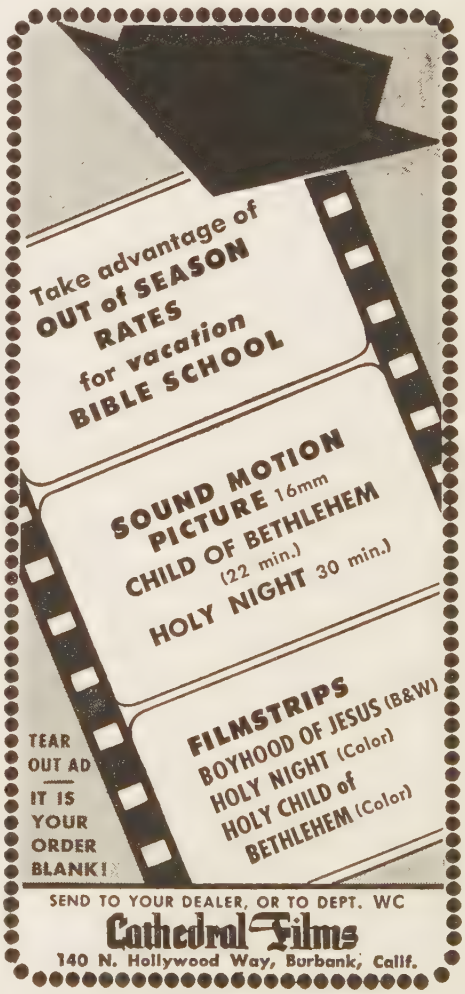

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Missionary Education Movement Has Birthday

Golden Anniversary Will Be Observed in Six Conferences

SOME 500 ministers, Sunday school teachers, and church leaders of about 15 denominations are expected to mark the Golden Anniversary of the missionary education movement at Silver Bay, N. Y., July 9 to 16.

The meeting is also the fiftieth anniversary of the modern summer interdenominational conference movement, which began there in 1902. Today it is one of six conferences on the Christian world mission held across the country. All six are sponsored by the Divisions of Home and Foreign Missions, the Joint Commission on Missionary Education and the General Department of United Church Women of the National Council of the Churches of Christ in the U. S. A.

The other five are in Boulder, Colo., June 15-21; Northfield, Mass., June 25-July 3; Lake Forest, Ill., July 21-25; Asilomar, Calif., Aug. 1-6; and Chautauqua, N. Y., August 17-22. Boulder and Northfield specialize in courses of interest to women and girls.

All six this summer will observe the golden anniversary, but the major celebration will be held July 12 in Silver Bay, where the missionary education movement began at a meeting in July, 1902, as the Young People's Missionary Movement.

Leaders at Silver Bay

Conference leaders at Silver Bay will include at least four of the men and women who led the first meeting in 1902. They include Dr. Charles V. Vickery of the Golden Rule Foundation, who was secretary of the first Silver Bay conference; Miss Lucy Sturgis, formerly missionary education leader of the Protestant Episcopal Church; Dr. Harry S. Myers, who was for thirty years executive secretary of the United Stewardship Council, now the National Council's Joint Department of Stewardship and Benevolence; and Dr. T. H. P. Sailer, since 1928 honorary secretary of the Missionary Education Movement, now the Joint Commission on Missionary Education.

Dr. Sailer will teach his traditional course on methods of presenting the year's mission theme, and Dr. Myers will present a new course on Christian stewardship and the Christian world mission.

Church workers attending the conference will be able to inspect study books, maps, pictures and leaders' manuals on this year's mission study themes of *Africa*, and *Home Misions and Human Rights*. What is now the Joint Commission on Missionary Education has for fifty years published mission study books and materials used by almost all denominations.

Other conference leaders at Silver Bay include Dr. Mark Dawber, former general secretary of the Home Missions Council (now the National Council's Division of Home Missions); Dr. Frank T. Cartwright, an associate secretary of the Division of Foreign Missions of the Methodist Board of Missions and Church Extension; Dr. Eugene C. Blake, Stated Clerk of the Presbyterian, U. S. A., General Assembly; Dr. William J. Keech of the Department of Missionary Education, Board of Education and Publication, American Baptist Convention; and James H. Robinson, pastor, Church of the Master, New York City.

Guest preacher at the Sunday worship service, July 13, will be George S. Campbell, pastor of High Church, Dumbarton, Scotland, here this summer under the preachers' exchange program sponsored by the National Council.

Where to Write

Inquiries on programs and registration at the six conferences should be directed to the following:

Boulder, Colo.: Mrs. Robert N. Maris, 4128 Grove St., Denver 11, Colo.

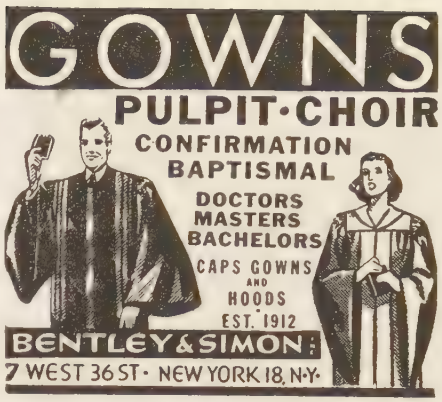
Northfield, Mass.: Miss Emily V. Gibbes, Rm. 420, 156 Fifth Ave., New York 10, N.Y.

Silver Bay, N. Y.: Dr. Gilbert Q. LeSourd, Rm. 1234, 156 Fifth Ave., New York 10, N. Y.

Lake Forest, Ill.: Rev. Frank L. Edwards, Missions Council, Congregational Christian Churches, 19 South LaSalle St., Chicago 3, Ill.

Asilomar, Calif.: Miss Janet Verkuyl, 220 Golden Gate Ave., San Francisco 2, Calif.

Chautauqua, N. Y.: Miss Mabel Head, 135 E. 52nd St., New York 22, N. Y.



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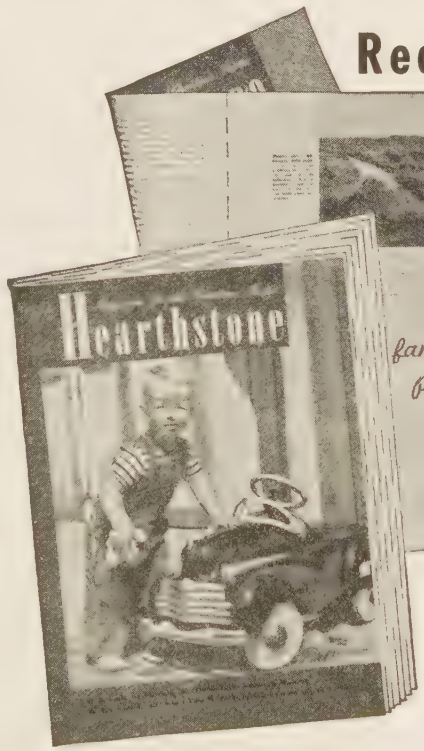

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1951 Church Aid to Europe Totals $9,055,000

OF a total of $9,055,000 in known Interchurch Aid gifts to European Christians during 1951, more than half was spent to assist refugees, according to a year-end summary prepared by the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

In addition to $1,652,000 in cash spent to help Europe's homeless by the Lutheran World Federation, World Council of Churches, World's Alliance of the YMCA and the World's YWCA, the major portion of 7,682 tons of church-contributed food, clothing and medicines, worth about $4,560,000, was also directed to needy refugees on the Continent.

Cash gifts reported in the World Council summary amounted to $1,792,000 for projects of European churches in Austria, Belgium, Czechoslovakia, France, Germany, Greece, Hungary, Italy, Poland and Yugoslavia, including assistance granted to Old Catholic and Orthodox diaspora churches in Western Europe.

Service functions performed by the World Council on behalf of its member churches included another $300,000, used to continue personnel exchange programs like work camps, fraternal workers and scholarship students; health, literature and youth projects; conferences; and liaison, information and administrative assistance.

Intermission Aid to European missionary enterprises "orphaned" by World War Two accounted for another $751,000, given by the Lutheran World Federation (81%) and the International Missionary Council.

Of the $9,055,000 total, 90 per cent ($8,177,000) was provided by Christians in the United States, who gave $3,869,000 in cash and $4,308,000 worth of contributed goods.

Sixty per cent of the U. S. gifts came from churches represented in the National Lutheran Council, amounting to $4,866,000. Other American funds and goods were provided by Assemblies of God, Baptist, Brethren, Congregational Christian, Disciples of Christ, Evangelical and Reformed, Methodist, Presbyterian U. S., Presbyterian U. S. A., Protestant Episcopal, Reformed and United Presbyterian Churches.

Gifts totaling $878,000 in cash and contributed goods came from Christian churches in Australia, Britain, Canada, Denmark, Germany, Holland, Norway, New Zealand, Spain, Sweden and Switzerland.

1951's total of $9,055,000 was 12 per cent less than $10,200,000 in Interchurch Aid gifts to Europe in 1950, and 38 per cent lower than some $14½ millions which were given in 1949.

Leadership Training Courses In the Colegiales Church

March 17-21 we had a Leadership Training Course in the Colegiales Church here in Buenos Aires, with 29 people enrolled in three classes. Twenty-three of these were from our church.

"Principles and Methods of Christian Education" was taught by Paul Andress. Dr. John Norris, professor at Union Seminary, taught "Introduction to the New Testament." Senorita Tallon had a class on handwork with children.

When the week ended several asked if we couldn't have more such classes.

—PAUL ANDRESS

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Helping Them to Help Themselves

By HATTIE MENZIES*

HEARTENING news is brought in an article published in the January 10, 1952, issue of *The Guardian, the Christian Weekly Journal of Public Affairs* from Madras, India. It states that a five-year agreement for Indo-United States cooperation was signed in Delhi on January 5. United States and India will each contribute $50 million to an Indo-American Technical Cooperation Fund for agreed upon projects, the United States maintaining and training all the experts needed. One project is a community development scheme covering fifty urban rural areas, each containing about 200,000 people.

The program will draw on the experience of India's government with one such project in the United Province, where 79,000 people have demonstrated that within three years food production and the amenities of life can be improved with cooperative endeavor. It is essential that the people be taught to help themselves as far as possible and to cooperate fully in such plans.

Promotion of international good will is laid down as an objective in the preamble to the agreement. This is a good augury, at any rate, for improvement of understanding between two countries, since the aid comes without "strings" attached and also provides for control by India as well.

Caste Has Hindered Progress

These people just freed from caste restrictions, which are as binding upon them and as well organized as any labor union in this country, do need training in simple, corporate, community life in growing food supplies for their own needs, as well as to help furnish staples for world supply.

Caste has kept them from supplying their own needs. Only a member of the gardener caste was supposed to raise garden vegetables, no matter how much land lay about one's premises.

Crops were raised only by farmers. No one else. To this they were born! If he wanted a garden he hired a man from the gardener caste to put it in and tend it. He could not milk his cows, for there was a caste that did that and he must adhere to caste rules and call in the cow-herd to milk and take the herd out to graze.

This tight, compartmental policy kept the general public from knowing *how* to "grow more food." Hence, the great need for trained leadership to teach the people corporate community life which will give economic sufficiency.

For over fifty years the government of India has had experimental farms and agricultural and animal husbandry projects. It trained all that would come. But comparatively few came because of caste restrictions; and the deep religious belief of being born into respective castes because of deeds done in a previous existence. It was useless to fight against it—just accept it.

Now they must learn the art of planting, tending, fertilizing and selecting seed. It is difficult for them to break through custom and they are awkward in handling tools which they never have had occasion to use. There are the "die hards" to old custom and tradition, the same there as here in the United States.

Christian Missions Paved the Way

Missions have done heroic service by pioneering in the field of "help them to help themselves" in agriculture, community projects to better conditions. Missions have paved the way for the abolishment of caste and have laid the foundation for this greater adventure which has enough behind it financially to make great strides in India becoming a self-supporting nation that will help fortress the world. It is the Christian way of loving thy neighbor as thyself.

It is *the* "Inasmuch as ye did it unto the least of these ye did it unto me."

*Mrs. Menzies is a retired missionary of Disciples of Christ, but continues to live an active life in visiting churches, participating in youth meets, institutes, schools of missions, etc. She is to be in Kelso, Washington, during the summer months.

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Dear World Call Reader:

Church bulletins and state papers with notices about WORLD CALL flow in a stream across my desk. It is interesting to read in them all the wonderful things local and state World Call secretaries have to say about WORLD CALL.

The first of the year *Mrs. J. C. Wicks,* World Call secretary of Euclid Avenue Church, Cleveland, Ohio, sent us a copy of her church paper which carried an announcement of their observance of World Call Week, with a nice long write-up about WORLD CALL. Their slogan was, "WORLD CALL in Every Home in Our Church." They are making progress toward that goal for to date they have seventeen more subscriptions than they had at the end of last year.

The Alabama Christian makes frequent mention of WORLD CALL. A recent edition carried a full-page article by *Mrs. Robert Glenn,* Valhermosa Springs, Alabama. Mrs. Glenn called attention to the wealth of material on the current mission study to be found in just one number. She concluded by saying, "Now . . . read these articles I have been telling you about. . . . Do not stop with reading these stories, read all of the magazine. In no other will you find so much helpful, educational and entertaining reading."

Mrs. Vera Kaufman of University Church, Seattle, Washington, makes the news again with her letter describing the use she makes of the bulletin board. She says, "I keep the last page posted on our World Call bulletin board and underline the important things in your column pertaining to Every Home a World Call Home. You would be surprised if you could hear the many comments which are being made about the methods other churches are using to get WORLD CALL into more homes." I wish I could hear them! They must be favorable, for Mrs. Kaufman has sent in fifty-three subscriptions over the number University Church had for all of last year —and still time to go before June 30, 1952.

Mrs. Kaufman tells how she posts pictures, editorials and articles, with her comments about them on the bulletin board. They create widespread interest and make people want to read WORLD CALL. She says, "I could write a book about my experiences with WORLD CALL and the things different people say about it." I wish she would. From some of the experiences she has shared with me I know it would be interesting reading.

These people are not promoting WORLD CALL just to increase subscriptions, but because they know how much it means to those who read it. As Chester R. Weber, minister of the Dallas Street Church, Pleasantville, Iowa, says, "The reporting is honest and factual and speaks with a heart. It gives the reader an acquaintance with the world that he could find in no other way. It helps him to be intelligently informed, which makes him in turn a better member of the church."

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EDWARDS CHINA & GLASSWARE CO.
ROCK HALL, KENT COUNTY, MARYLAND

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1951 to March 31, 1952, Compared with July 1, 1950 to March 31, 1951

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1950-51	1951-52	1950-51	1951-52
Churches	$608,425.94	$720,745.94	$104,721.08	$207,798.06
Bible Schools	162,082.87	164,133.79	9,661.24	12,872.00
Christian Women's Fellowship	384,510.01	538,224.24	5,087.52	40,313.80
Councils	55,998.26	18,151.55	1,639.32	3,959.69
Women's Missionary Societies	78,468.53	56,896.60	900.50	4,508.83
Young Matrons' Missionary Societies	4,458.24	2,898.70	280.50	544.22
Guilds	26,863.18	26,677.37	776.30	3,147.03
Youth Groups	23,034.91	30,807.11	780.19	2,298.69
Children's Groups	2,752.44	3,068.12	131.14	591.12
Individuals	20,203.38	23,057.20	39,797.65	74,384.25
Grand Totals	$1,366,797.76	$1,584,660.62	$163,775.44	$350,417.69
Adult Missionary Organizations Totals	$ 550,298.22	$ 642,848.46	$ 8,684.18	$ 52,473.57

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $217,862.86.

Last Column

All Right for a Short Longwhile!

When Bosumbe received his monthly pay last month, he remarked, "I'll give this all to Bolumbu [his wife]."

"All?" echoed Mrs. Donald H. Baker.

"Yes," said he, "she wants a new saucepan; and she wants a fleur cloth. So I'd better give her all of it."

In reply to Mrs. Baker's remark that she had just given his wife a new dress when the Bakers returned from America, Bosumbe explained:

"That is for Sunday. Now every woman wants a fleur cloth [print] for work. I might just as well give it to her. Otherwise she cooks the food, sets it to one side of the fire, then goes into the house and sits thus [chin cupped in hand] and gazes into the forest te-e-e-e. When I tell her I'm ready to eat, it takes her a long time to come out and dip up my food. So I'll give her the whole month's salary."

"If she gets her pan and fleur cloth, will she be happy?" Mrs. Baker asked.

"Yes, she will be all right for a short longwhile."

———

Two small girls, aged about eleven, each demanded identification slips to exercise the right to vote on election day in India. On being told that they were under 21 years of age and therefore not eligible, one of them pointed to her friend and said that if the ages of both of them were added together, the number of years would be more than the required age, and at least they could be given one ballot paper.

—ANN MULLIN

———

Just Supposing . . .

Suppose the membership of your church were limited to 100—would you be in or out?

Suppose you had to run for church membership as a candidate runs for office —would you win or lose?

Suppose you were called on to explain just why your church should keep your name on the roll—could you do it?

Suppose every member of the church did as much for the church as you are doing—would more seats be needed, or would the doors be shut and nailed?

—From *Canton Christian*

———

The Measure of a Man

Not—"How did he die?"
But—"How did he live?"
Not—"What did he gain?"
But—"What did he give?"
Not—"What was his station?"
But—"Had he a heart?"
And "How did he play his God-given part?"

These are the units
To measure the worth
Of a man as a man
Regardless of birth.

—ANONYMOUS

CLASS OF NINETEEN FIFTY-TWO

FACE THE FUTURE UNAFRAID!

The Pension Fund joins the many others who congratulate you today. This is YOUR day—your day to face the future.

If you have prepared for

- **Preaching** the Word
- **Directing** religious education
- **Working** on the mission field
- **Teaching** in a church-related college
- **Serving** any of the other important fields of Christian vocation in the brotherhood

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The member pays 2½% of his monthly salary. The church, or supporting organization, pays an amount equal to 8% of the monthly salary.

Enroll now! Write:

PENSION FUND OF DISCIPLES OF CHRIST

800 TEST BUILDING
INDIANAPOLIS 4, INDIANA

Before June 30

Send all offerings to the cooperating causes or to

UNIFIED PROMOTION, Box 5636, Indianapolis 19, Indiana